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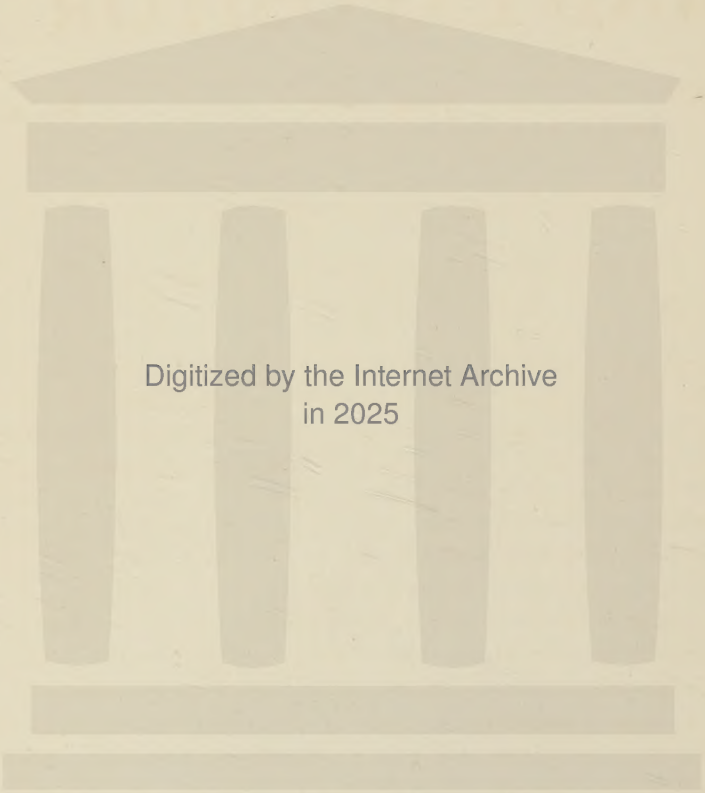
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LITERATURE AND THE MORAL LAW.

BY PROFESSOR JOHN CALVIN METCALF, PH.D.,
RICHMOND COLLEGE, VA.

The proper approach to the central theme of these three lectures, *The Preacher and Literature,* is, as I conceive it, through a preliminary consideration of the relation between literature and morals. The connection between literature and any one vocation, no matter how sacred that vocation may be, is, of course, not an immediate connection. Nor is the connection between literature and religion a direct one. Too often, indeed, the definition of the word 'religion' is confusing: so far as it is understood to mean the acceptance of a definite set of dogmas it tends towards the scientific and impersonal, and with the impersonal great literature has little or no concern; so far as it is interpreted to mean a life of godliness, faith, and aspiration, it is personal and so appeals to literature. Before looking into this appeal, however, the more general matter of the relationship of literature and the moral law—by which I mean the central principle of right conduct—needs to be discussed.

What is Literature, anyhow? Somebody has defined art as "a bit of nature seen through a personality," and that is almost a loose definition of a good piece of description or narration

whether in a poem or in a novel. But, like most definitions of artistic or spiritual entities, it is not satisfactory. Indeed, I have almost come to the conclusion that nothing worth defining can be defined. No man can by taking thought measure in words either his deeper feelings or his higher fancy. The heart knows, but it cannot tell; the soul affirms, but there is no speech nor language—its voice is not heard. Many have tried to define literature, and the definitions generally succeed in telling us what it is not, and the end of the effort is mostly vanity. A campaign document, no matter how filled with imagination, is not literature; a newspaper article seldom turns out to be literature; a political or theological pamphlet is not literature; an almanac is not literature, though some diaries have turned up later among the permanent books, and the preface to Poor Richard's Almanac is an American classic. What, then, is literature?

A practical and at the same time literary Englishman, John Morley, now Lord Morley, has given a more satisfactory answer to the question than most of the makers of literature themselves. "Literature," says Lord Morley, "consists of all the books—and they are not many—where moral truth and human passion are touched with a certain largeness, sanity and attraction of form." Note particularly those keynote words, "moral truth and human passion." That is surely an ethical definition. The French critic, Sainte-Beuve, in his well-known definition of a classic asserts that only that author may be so called "who has discovered some unequivocal moral truth or penetrated to some eternal passion in that heart of man where it seemed as though all were known and explored." That, too, takes into account the ethical element. Coming at the matter more directly, I venture to lay down this rather simple criterion of literature: *Any poem or story or essay which makes a permanent appeal to the emotions is real literature.*

In the long run no painting or sculpture or poem or story will interest men and women unless it has more than an intellectual quality. This is the basis for DeQuincey's famous twofold division of books into the literature of power and the literature of knowledge. The literature of power moves men;

the literature of knowledge simply enlightens them. The parting of Hector and Andromache, as Homer tells it, is as fresh today as it was nearly three thousand years ago; and so is the meeting of shipwrecked Ulysses with the clothes-washing Princess Nausicaa and her maidens by the riverside. Homer's science is all very antiquated and very childish, but his men and women and the passions that moved them are not. Men's thoughts change, but their general emotions do not. It is an emotional, not a mental, touch that makes the whole world kin and all the ages kin. Men's motives are the lasting things in a world of changes; their thoughts vary with the process of the suns. The real issues, too, of life, as a wise man said long ago, are out of the heart, not out of the head. How profoundly the old Hebrew literature illustrates this! I cannot read without tears, even in this far-off time, the simple words of Joseph making himself known to his brethren; or the lament of David over Jonathan; or the farewell words of Paul to the elders of Ephesus. They are all intensely personal words which go straight to the heart. Was there ever love-story more appealingly told than the idyllic tale of Ruth, homesick, standing "in tears amid the alien corn," and of the same Ruth a little later, love-crowned maiden, apt pupil of Naomi, wise reader of the mystic language of the heart?

The humor and the pathos of life show most clearly in the men who live near the heart of things, who experience most widely. Humor, indeed, is the pleasing shock which comes from an emotional incongruity, while wit is the shock from an intellectual incongruity; and humor is of higher literary quality than wit. Falstaff's humor is less intellectual than Benedick's wit, but Falstaff, with all his weaknesses, has more ethical value, one way or another, than Benedick, because he touches human life more closely. He lives nearer the heart of life. Pathos itself is but humor purified and heightened by the sense of tears in mortal things. It is only the reverse of the shield, the other side next to the heart. Pathos and humor are dark and golden threads running through the magic web of sympathy. When Falstaff, grown old, shrinks back chagrined and dumb before the stinging rebuke of his old boon companion, Prince Hal, now become King Henry V.—

"Fall to thy prayers, old man;
How ill white hairs become a fool and jester"—

the pathos of the scene dries up the springs of laughter, and the moral law of retribution is written across the pages.

We need to be reminded again and again that 'emotion' and 'motive' are etymologically the same word. Emotions affect the will and so decide the issues of life. The currents of our lives are not directed mainly by outward circumstance, as old Omar would have us believe: we are not playthings of Fortune, 'instruments for Fortune's finger to play what stop she pleases:' the deeper currents of our lives ebb and flow not in rhythm to the plastic power of circumstance, nor in responsiveness to thought or speculation, but in harmony with the emotions, those monitors of human destiny. I have ventured, therefore, to assert that in general what makes a book permanently vital is the power of its appeal to the emotions.

It must not, however, be inferred from this that great literature is simply emotional. We must have form and substance to give ballast to our enchanted boat. Crooked thinking may be immoral; in the end it is certainly unmoral. The poet, although not primarily a thinker, must think straight when he does think, or we will none of him. And so must the novelist. The late Professor Masson wisely said: "Every artist is a thinker, whether he knows it or not; and ultimately no artist will be found greater as an artist than he was as a thinker." That is, of course, equivalent to saying that no emotion can be permanent unless it be based on justifiable grounds. Great literature always has to do with some profound truth and in the end makes men wise. Poetry reflects more than any other form of writing the spirit of an age and the vital thought of an age, and the greatest poetry is written in the epochs most given to action. Periods of the most lively industrialism are often periods of the most vital poetry and prose fiction. The poet who would sit in his study all day long could write little worth reading. Experience is in literature, as in human life generally, the wellspring of resourcefulness and variety, for experience is the personal test of life. The men who have told us most about life are the men who have loved

much, failed often, aspired more, wrestled most. The best text-book in the world on the philosophy of suffering is the Book of Job, not because it settles the problem, but because it disproves a traditional theory smilingly memorized and glibly repeated. The mystery of suffering is as deep as ever, but this at least has been proved—that one live righteous man is worth all your cemeteries full of dead traditions. So, great poetry goes down into the depths of things and finds adequate grounds for its emotion, esteeming principles as more sacred than rules and the experience of one heart more precious than much fine gold.

A great piece of literature will not only touch the emotions and be intellectually justifiable, but it will appeal to the imagination. Just here much modern realism fails of being true art; it reproduces too slavishly the facts of life rather than the larger realities of life. What the inner spiritual eye of the artist sees he must make us see, if he would interpret for us the little we actually see into the vast infinite we may feel. And thus the artist, the poet, the novelist may transfigure for us the world by giving us a rapid vision of possibilities. But, first of all, he must himself feel deeply, think clearly, and see into the life of things. It takes genuine passion in a poem to give it moral value, and real passion is only another name for sincerity, and there is no sincerity apart from some sort of experience, whether it be direct or vicarious. The real poet speaks for man as the old prophets spoke for God. Both poet and prophet see a new heaven and new earth, the one through the imagination, the other through faith, and the two faculties are closely akin.

Sometimes a very simple incident reveals as by a flash the fundamental oneness of life and art. A lady asked a little Parisian girl the price of some trinkets she had for sale: "Judge for yourself, madam; I have tasted no food since yesterday," said the child. The reply, as Mr. Burroughs, who reports the incident, remarks, is a piece of consummate art. "If she had said simply, 'Whatever your ladyship pleases to give,' her reply would have been graceful, but commonplace. By the personal turn which she gave it, she added almost a lyrical touch."

To exalt the emotions, to disclose to the inner eye the un-

suspected richness of common things, to reveal the flavor of character by playing upon the facts of life and nature—all this great literature does.

A bit of literature is, above everything else, the reflection of a personality. Indeed the more saturated with personality a poem or a story is, the more we love it. We sometimes talk loftily about reading a book for the style: well, if we do, it is because the style is the man; we are under the spell of the man and not of his subject. It doesn't greatly matter about the subject, but it does matter who holds the pen.

Literature has grown more personal through the years, more the reflection of an individual than of a type, as we come to modern times. The older literatures were more or less detached from common life. They were aristocratic. Kings and Queens and Princes and nobles fill the books. The two permanent types in literature, the warrior and the wanderer, are royal personages because the old conception of tragedy was a struggle between a man of highest social state and the inexorable law of Fate. It was Prometheus fighting against the tyrant Titans; it was the restless Ulysses sailing beyond the Pillars of Hercules; it was Beowulf and St. George slaying the dragon; it was Charlemagne and his Peers stemming the Saracen tide of conquest; it was Arthur and the knightly tournaments and quests; it was the lords and ladies of English castles faintly reflected in the popular conception of colonial days in the South.

Democracy was late in displacing Feudalism in literature; from the man with the scepter and the shield to the man with the hoe is a far cry. The peasant, indeed, is a late comer into Literature; until the days of Wordsworth he had scant recognition in our English poetry. In the older literatures of the world he was either a conventionalized pastoral figure, a Daphnis wooing Chloe in an impossible sheep-pasture, or an object of scorn and satire, the ridiculous or pestiferous member of a mob clamoring for civic or social recognition. Childhood, too, fared badly in the older literature. Proceeding, no doubt, upon the in many respects excellent theory that children should be seen and not heard, our literary ancestors sent the young hopefuls

to the kitchen or to bed, and they were neither seen nor heard. Not until George Eliot created Maggie and Tom Tulliver, did a perfectly natural child, bad with symptoms of goodness, or good with fits of badness, get fair play in our English fiction; for the children of Dickens are hardly average healthy youngsters. The lower animals were also late in breaking out of the jungles or cages or conventional kennels and coops and breaking into literature. We hear of the nature-fakir, as if he were a new species; as a matter of fact he is the standard literary type: it is only because we have become so scientific and humane, with out pets and our poodles and our anti-vivisection sentiments and our societies for the exclusion of birds' wings from millinery shops,—it is only because we have changed our attitude that we insist on having real bears and wolves and cats and dogs in the books. And so it is, too, with the trees and the fields and the flowers and the mountains. Nature-harmony has steadily grown from the box-tree, angular regularity of the older settings to the infinite irregularity and atmospheric suggestiveness of Hardy's Wessex downs and Turner's and Corot's mistclad seas and landscapes.

Of the older forms of literature the Drama was the most democratic, because it was concerned primarily with action and appealed for its support directly to the people. An Elizabethan play, for instance, which did not receive popular approval had a poor show of winning the applause of posterity. Shakespeare would not have agreed with Charles Lamb who exclaimed: "Hang posterity! I'll write for antiquity," for Shakespeare made no conscious appeal to either; he wrote at the crowd in a London theatre, and it so happened that he wrote partly beyond them. The combination makes him a contemporary with all ages. The Epic was, after the first epics of the folk-lore type, not as a whole a democratic kind of literature, reflecting actual life only in spots. The lyric was at its best intensely personal and always made the most direct emotional appeal; but until the birth of the modern novel in the eighteenth century, the successor of the drama, there was no form of literature which represented all sorts and conditions of men in a genuinely realistic sense. Not until the nineteenth cen-

tury did literature come so intimately close to life as to voice its complex social experiences, its infinite moral problems, and its varied spiritual aspirations. I do not forget, of course, that the lyrics of Hebrew literature voice these spiritual yearnings, but they are not primarily literary—only, indeed, incidentally so—, while such a poem as *In Memoriam,* though not primarily religious, discloses all the depths of a troubled soul feeling after God through darkened ways and finding him at last in the law of Love and Faith which keeps the world.

In all genuine literature, as in art in the broadest sense, indeed, and in real life, three types of men figure: those who accept without question things as they find them, contented to keep the established order, living in the circle of tradition, glad to let well enough alone. These are the conservatives, the classicists, glorifying the old and suspicious of the new. Another class is made up of those who rebel, the revolutionists, the anarchists, the radical socialists, who, dissatisfied with the past and the present, fight against the old order like heaven-storming Titans, without any definite program for a new—agitators, restless spirits in epochs of transition. Still a third class persists—those who struggle, the constructive social, moral, and spiritual heroes of the world—the inventors, the discoverers, the reformers of the race. Modern literature is pre-eminently concerned with those who struggle, and the keynote word of nineteenth century art is aspiration. The past century was noted for various kinds of emancipation: the physical release of the serf and the slave, the extension of the elective franchise, scientific reconstruction, efforts at social regeneration, a general shifting of emphasis in political, religious and social creeds. The literature of the first third of the century was vision literature, rapturous glimpses into a new world by the Romantic poets, Shelley, Wordsworth, Victor Hugo, all conscious reformers. Then came the problem literature—the poets like Tennyson and Matthew Arnold and Browning, the critics and novelists like Ruskin and Carlyle and Kingsley and Eliot, all burdened with the weight of "the mystery of all this unintelligible world;" and there has come at last to this generation the increasing mass of the literature of experiment wherein the re-

forms suggested and vaguely hinted at in other decades are pressing for solution in a great sociological laboratory. Guesses at the riddle of existence do not afflict the literature of our time as much as in the early days of Carlyle and Tennyson; doubtless the sense of awe and wonder is not less deep, but we have grown weary of merely posing problems, and we now propose solutions. Literature has gone into the workshop, has come in the contemporary novel to reflect as in no other period of the world the infinite complexity of human affairs.

So much in a general way for the characteristics of great literature as a heightened transcript of life, characteristics which caused the ancient classics to be called the humanities, although the older literatures are far less human than the modern. It is now time to try to answer the question, "What has literature to do with Morality?"

Ruskin, you will recall, in a famous passage in his lecture on *Art and Morals,* gives an eloquent account of the steadfast devotion of the Italian painter, Paul Veronese to his art—the muscular precision in the hourly and daily movements of the hand, the intellectual strain of prolonged and intense concentration on the minutest lines for years and years, and all this in the spirit of perfect joy and with increase of power even to extreme old age. "Consider," says Ruskin, "what sort of an ethical state of body and mind that means!—ethic through ages past! What fineness of race there must be to get it, what exquisite balance and symmetry of the vital powers! And then, finally, determine for yourselves whether a manhood like that is consistent with any viciousness of soul." Ruskin means, of course, that a task conscientiously undertaken and patiently executed with steady devotion and high seriousness, is in itself a piece of morality. This is illustrated in works which of themselves have no special moral value. Recall the painstaking devotion of Herbert Spencer, for example, to the task of developing his system of synthetic philosophy, painfully writing a few hundred words every day; or the consecration of Francis Parkman to his life-work of writing an accurate account of the French and Indian struggles in the West and in Canada—almost blind, shattered in body from exposure on the plains

and in Indian camps, laboriously turning out a few pages every morning of what is the most fascinating historical narrative of the nineteenth century; or the loving labor of a lifetime of the late Charles Eliot Norton interpreting Dante to this and coming generations. These men had the motives of Browning's dead grammarian—

"Others mistrust and say, 'But time escapes:
Live now or never!'
He said, 'What's time? Leave Now for dogs and apes!
Man has Forever.' "

There is, of course, a moral value in all devoted labor, even though the purpose be not specifically ethical; for in all genuine work which in any way touches men's ideals the old Latin proverb, "Laborare est orare"—to labor is to pray—finds application.

But all this is simply a broad generalization about life and art. Let us be still more specific. Does defective moral organization in an artist count against his work? It depends, of course, very largely upon whether one is concerned with the spirit of a piece of art or simply with the technique. Doubtless the technique would not necessarily suffer from an artist's moral weakness except in so far as it might manifest itself in unsteadiness of hand. Andrea del Sarto was the "faultless painter" in spite of his sins; but his paintings lack soul, lack reach, as Browning assures us, because he had not spiritual perception and because he had grievously sinned. No artist, remarks a recent writer, can interpret to the world what he himself cannot spiritually comprehend, and sin is the one thing in life which deadens a man's capacity to comprehend, for sin is itself the negation of personality. That was one trouble with the great German, Goethe:—he lacked spiritual sense, and no matter how exquisite his art, æsthetically considered, the serious reader of today instinctively feels that there is a moral and spiritual defect in the man back of those highly finished plays and poems. They do not grip the soul. A painting or a piece of sculpture is almost non-moral as compared with a poem or a novel, and the Olympian Goethe carried into literature the characteristics of the plastic arts. Even his wonderful drama,

Faust, is strangely out of tune with the vital thought of this generation. How much more modern is the flavor of the Book of Job, for instance, than Goethe's Faust; for in each serious soul the mental and spiritual agonies of the man of Uz repeat themselves, beside which the problems of Faust, the philosophic voluptuary, seem almost academic.

The Roman rhetorician Quintilian argued long ago that a good orator must be a good man; and a little later the critic Longinus declared in his "Treatise on the Sublime:" "It is impossible for those who have grovelling and servile ideas or are engaged in sordid pursuits all their lives to produce anything worthy of admiration and the praise of all posterity." Oratory, it is evident, more directly exposes the personality of the man behind the guns, so to speak, than other forms of impassioned literature, and certainly a bad man cannot be a good orator. The successful demagogue need not be considered, for he is only a passing figure. Neither can a bad man write a good novel, or a very great poem. A bad man might write a clever short-story, but when it comes to a long one, he will give himself away and the whirligig of time will demolish him. There are, it is readily admitted, great novels and plays and poems disfigured by immoral spots, but they are great in spite of occasional indecencies which in general more directly indict the age than the author. Besides, books which primarily reflect human nature in action, dramas and novels like the Elizabethan and the eighteenth century realists, depict life in epochs far less refined than ours, and their very frankness in calling a spade a spade is less objectionable than the innuendo method of some later literature. It is comforting to our sense of moral sanity that the unclean drama of the latter half of the seventeenth century, reflecting the licentious thoughts of the degenerate courtiers and literary dependants of Charles II.'s rotten reign of epicurism and lust, is no longer generally read. The men behind that literature were men of unclean hearts; and nowhere else in English literature is George Eliot's dictum that "A filthy mind makes filthy art" more depressingly illustrated. In literature, as in actual life, more depends on how a subject is handled and on who handles it than on the

subject itself. No one, I fancy, would class *The Scarlet Letter* among unmoral or immoral books, for in the hands of a profound moralist like Hawthorne, man of Puritan ideals and spiritual vision, literary art is solemnized through this masterful study of the wages of sin. Only a wholesome personality, touched with a sense of sorrow for human frailties, may properly concern itself with great moral crises in men's lives—subjects in the treatment of which art must suffer a moral consecration and considerations of mere aesthetic excellence be outweighed by obedience to the higher law of service.

There is a good deal of talk by the people who quote the expression, "Art for Art's sake" as if it were an axiomatic truth, to the effect that all high art exists solely for itself. Does it, indeed? Viewed even in the most elementary way, art has no reason for existence except to minister to the pleasure of man. The higher the pleasure the greater the art, and all high pleasure has in it an ethical element. Licentious art, in behalf of which one often hears the cry of "Art for Art's sake," has no enduring quality because it appeals to depraved taste, which is only another way of saying that it appeals to the lower emotions. Now, moral emotion, or emotion excited by ethical qualities in things, has far more literary value than sensuous or aesthetic emotion, suggested by mere loveliness, for instance. Heroic actions, noble endurance, a sublime hope, a great sorrow —these arouse admiration and sympathy, these affect the conduct of life with which the moral law is mainly concerned, these touch the affections and the conscience, and these form the inspiration of all great literature. There may be exquisite poems, such as Poe's, for example, exquisite prose-poems, such as Poe's atmospheric short-stories, which have no moral value in that they have nothing to do with the conduct of life; but they do not disprove the general test of a great piece of literature, namely, that it must make us sympathetic with the deeper things of life. That is very different, indeed, from saying that literature should be didactic: it is merely claiming that great literature is fundamentally ethical. The great poets and dramatists and novelists and essayists do not preach, but they are true to the moral and spiritual instincts necessary for the preserva-

tion of the race, and the lessons which they teach may be understood by those who have ears to hear. The mighty masters of literature will, in the long run, be found either directly or indirectly concerned with the question how to live as summed up so simply and yet almost devoutly in these noble lines of Milton:

"Nor love thy life nor hate; but what thou liv'st
Live well; how long or short, permit to heaven."

The demands of the Moral Law upon Literature are, after all, very plain; and they are just the demands which public opinion in any enlightened community would make of a peculiarly gifted citizen of the community whose utterances had come to be regarded as oracular. His fellow-citizens would, first of all, demand that he should say nothing likely to debase the emotions of his hearers. To seek to please by an appeal directly to the animal instincts of men is a violation of the moral law in letters as it is in life. Nay, more: to seek to please by an appeal to the lower senses subtly clothed in beauty of phrase and imagery is slow murder by the dark Italian method of innuendo. It is poisoning the spring of life. When a book makes evil seductive by investing it with the tinted garment of animalism, it is no longer literary but pathological, and belongs in the catalogue of what Dr. Oliver Wendell Holmes used to call "medicated novels." About such books there is an odor of decay, miasmic vapors from the valleys of dead ideals. In them man has returned to the beast; he is passion's slave; the reeling faun, the sensual feast have frighted the angel from this human temple. Such literature may have artistic qualities, more's the pity. In reading some French or Italian or German or Russian stories of exquisite finish and well-nigh perfect style, one feels that the writers have sinned against morality by making desire triumph over the higher emotions through a subtle stimulation of the senses. There is an appeal to powerful but degrading passions which acts as a narcotic to the nobler impulses of the soul. This too naturalistic treatment of the passion of love, for instance, fascinates by a refined and sublimated eroticism. Many of these stories reduce great moral crises to the level of erotic, neurotic, and, as somebody has said, tommyrotic sensation, until the whole performance ends in a mental and moral debauch.

But thanks to the Anglo-Saxon sense of restraint and practical sanity of the emotions, the majority of English novels and a greater majority of American novels and short-stories avoid such a prostitution of the Muse of Literature in making pictures of sin alluring; and however commonplace the treatment of normal passion, good and bad, may sometimes be, they keep, for the most part, to the side of good taste in morals; and "taste is always on the side of the angels."

What, then, it may be asked, is the touchstone of judgment as to whether a given piece of literature tends to debase the emotions? It is simply this: the desire of the reader to imitate a bad character or to actualize an alluring picture of evil. I can never forget the almost violent righteous indignation of a pupil of mine, who belonged to an oriental nationality, at the villiany of Iago. He would fain have thrust a dagger through the inhuman Italian traducer of the gentle Desdemona, he said; and indeed he could scarcely be restrained from doing bodily injury to a colleague who more in jest than in earnest defended Othello's ancient. That was no alluring picture of wrong to my young student of Shakespeare. His righteous impulse was a credit to his own heart and a tribute to the great dramatist. Artistic appreciation of a character, even artistic admiration of a character, does not prevent moral condemnation of that character. To produce in the soul of the reader both emotions is a sign of high literary genius. That is the way Shakespeare analyzed human passion, without degrading the emotions and without distorting the crucial realities of life. He is in his tragedies in particular profoundly ethical, and yet he nowhere attempts a definition of life. He likens it to many things—"a walking shadow," "a shuttle," "a flower," "a fitful fever"—; and, indeed, he gives us a far more concrete notion of what it is than the scientists and philosophers, who after all the ages and ages of their thinking have finally assured us, with all due gravity, that "Life is a Permanent Possibility of Sensation"! "Truly a fine result!" exclaims Robert Louis Stevenson. "A man may very well love beef, or hunting, or a woman; but surely, surely, not a Permanent Possibility of Sensation!" The truth is, we get a clearer idea of life from litera-

ture than from all the metaphysical phrases of all the philosophers, so long as the depictions of any phases of human activity do not arouse unpleasant, repulsive, or degrading emotions; for with these real literature has nothing to do. Books that appeal to such emotions will not live except as semi-scientific studies in social pathology. There are sick books as there are sick people, but it is the healthy book, full of courage and hope and good cheer, that like a wholesome human personality is a moral tonic to the emotions, making "goodness as natural as flowers and as unconscious as the charm of childhood."

The moral law makes a second emphatic demand upon literature, namely, that it shall not deaden the conscience. A keen sense of duty is the supreme requisite in the conduct of life. Character, after all, is the byproduct of constantly doing one's nearest duty. We do not consciously set about developing our characters: we just go ahead from day to day doing our duty, doing right as God gives us to see the right, and the result is character. Now, then, it is important that the art we see, the poetry and fiction we read should quicken the conscience to translate emotion and knowledge into active Duty. Real literature will not be false to the nature of sin and its effects. If the moral be not stated—and it seldom is — it will at least be in solution in the poem, in the drama, in the story, and you, to speak chemically, may precipitate it. The book may deal with bad men or bad women and be a good book; it might be filled with saints and be a silly book. It is not expedient that the youth read some standard books, but it is essential that they read books which deal sanely with human life, illustrating the fundamental moral obligations of man and the ruin which attends the neglect of them. The spirit of such literature finds expression in the lives of serious readers, especially of young readers, those of whom Emerson was thinking when he wrote the clarion lines:

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low 'Thou must!'
The youth replies, 'I can!' "

Cynicism is the bane of some of our contemporary literature

—cynicism, that supposedly cultured contempt for the virtues or generous sentiments of others. The earliest cynic in literature is Satan in the Book of Job, and his posterity is numerous; but no really great writer has let the cynical element predominate.

Over against the conscience-drugging of the decadent novel or play consider the sacred hymn to duty which Wordsworth chants, wherein we find the "stern Daughter of the voice of God" transformed into the smiling angel of a new Puritanism, no longer the sombre goddess of Miltonian vision:

"Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through thee, are fresh and strong."

The third imperative demand which the Moral Law makes of Literature is that it shall not make the will flabby. That old seventeenth century preacher and moralist, Joseph Glanvil, living in dissolute times when the reaction from the rigors of Puritanism was degenerating into social license and spiritual decay, uttered these high and solemn words about the will: "And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vigor? For God is but a great Will pervading all things by nature of its intentness. Man doth not yield himself to the angels, nor unto death utterly, save only through the weakness of his feeble will." The masters of literature have recognized that in the action of the will are revealed both the dignity and the baseness of man. "Every hurtful passion," exclaims Amiel, the Genevan recluse, "draws us to it, as an abyss does, by a kind of vertigo. Feebleness of will brings about weakness of head, and the abyss, in spite of its horror, comes to fascinate us, as though it were a place of refuge. Terrible danger! For this abyss is within us."

The struggles revealed in art and literature are mainly struggles to preserve personality against the paralysis of will-weakness. Even the dauntless courage of Satan—

"———— th' unconquerable will

And study of revenge, immortal hate"—

has made the fallen arch-angel the hero of the first part of *Paradise Lost.* The agonies of Prometheus symbolize the pioneer triumphs of discoverers and inventors whose mighty wills dared oppose the outworn customs of their day to herald the coming of a new order. Strong literature is will-literature, from battle-song like "Scots wha hae wi' Wallace bled" with its trumpet-call "to do or die" for Scotland, to Tennyson's impassioned prayer—

"O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure."

And when these three demands of the Moral Law upon Literature—that it shall not debase the emotions or deaden the conscience or weaken the will—are realized in poet and novelist, they speak to us with compelling power. They are like the voices of our own souls, heard in the calm of thought; and they are ever hopeful voices. He who robs me of my ideals gets no enrichment himself, but he bankrupts me. The effect of the great books is to give life more abundantly. He who drugs my will with the narcotics of fatalism is a murderer, no matter how refined his manner or how fragrant the fumes from his censer. He is sacrificing to the demons of darkness, and to these great literature pours no libations; for even if we are made to pass through an Inferno, we are cheered by the knowledge that the sentinel stars are keeping watch beyond the shadows and into their light we shall emerge. Great literature wears, as it were, the scar of suffering as a memorial of darker hours, like the veteran of many battles, but it talks not of scars, but of triumphs. Great literature is incurably optimistic.

And so we rightly expect in great literature a dignity, an elevation, and a certain power of uplift, because it touches and interprets the deeper emotions and energizes the human will. No time, indeed, has had a more real need for lessons out of the great books of the race, ancient and modern, than ours. They teach us that there are certain fountains in our lives "deeper than ever plummet sounded," from which, after all, the abiding

power to achieve more than the day's work must come. One of these fountains is Religion, another is Human Fellowship, another is Art in its broadest sense. Out of them flow the streams that bring richness, freshness, faith and youth again. They are like the rivers of Dante's vision, Lethe and Eunoe, wherein the passing spirits forever forgot their sorrows and fixed forever the blessed memories of their dreams.

Every master of literature has a philosophy of life, not always definitely formulated, but discoverable by discerning spirits. The basis of it all is an unfaltering devotion to the truth. Detect a note of insincerity in a writer and his fine talk counts for little. Let a man plant himself squarely on his instincts, Emerson once said, and the world will come round to him. But when there is a note of self-exploitation, as in Byron for instance, at the expense of consistent regard for truth, moral discord spoils the harmony of the song. It is in literature, in the long run, as it is in life: to him who pursues truth the people will be true and they will follow his ideals, with wisdom in the scorn of consequence.

It is interesting to note how much is made of failure in great literature and how little, relatively, is made of success. What are the stories which have most moved men's hearts? Not always the triumphs of victorious causes, though the sacrifices and the unwavering devotion to ideals had in them the earnest of ultimate victory, victory of personal character or victory in the righteousness which exalts a nation. The themes which great poetry and fiction most love are stories of action, deeds of daring, where the risk is far greater than the probability of practical results. Hopeless bravery, as in the charge of the Light Brigade or in the struggle for Greek freedom against the Turk, or in the contest of high souls in Shakespearean tragedy against low and perverse environment is a frequent theme in literature. It is customary to call Hamlet a tragedy of failure. But is it? The melancholy Dane simply died to win; he accomplished what he set out to do; he avenged his father's death. I say "simply died"; well, death is of small consequence where a point of honor is at stake.

Ladies and gentlemen, when we are brought face to face with

the really heroic struggles of life, we come to realize how greatly in error we are when we value things simply by practical results. And the final teaching of literature as of all history is this: "It is the doing that makes the deed worthy of record, not the material outcome." The successes of some men are infinitely worse than the failures of others. "The successes of Napoleon left him each year smaller," says a recent writer; "he had a character which gave the promise of heroism; but its climax is at the beginning, not at the end." There is no moral heroism in this man. His career appeals to the imagination, but I find less interest in it now than when I was a boy and worshipped physical prowess. And literature, as the years go on, will take less and less account of Napoleon, and more and more of less brilliant but more unselfish men, whose very failures are virtues because they loved much. Some men's failures leave them larger. The man who is looking out for himself we do not honor; the man who forgets himself in looking out for others, we do honor, even though he may be a visionary and his ideas chimerical. And so does literature honor him. He is the one, to use Dante's expression, that teaches us how man eternizes himself. Literature is the inner record of how man eternizes himself. It gets its material from legend, and history, and daily life, and it cares for men of ideals.

Out of the immense convulsion of our civil war two men have emerged supreme above the rest. They were very different men. One was the child of the western frontier; the other was the product of colonial aristocracy. Each man counted his cause as everything and himself as nothing. One died just as his cause was triumphant; the other accepted defeat with sublime heroism and spent his few remaining years in the healing of wounds and in building up a shattered commonwealth. Because Lincoln and Lee were men of moral ideals they will loom larger upon our national life as the years go on, and future writers will find in them an appeal through the creative imagination to the emotions and conscience of our country. It is of such material as this, I repeat, that poem and story and drama are made; and when we come down to the last analysis of any national literature, we shall find its warp and woof wrought out

of the strong moral fibre of a people's traditions around which the poet and novelist have woven the varied colors of each epoch's emotions, thoughts, and fancies. But the soil under this cloth of gold is rich with the blood of heroes, saints and martyrs, redolent of high princely deeds of courtesy which live again in pulses stirred to generosity, and veined with the golden ore of human fellowship and human brotherhood.

MILTON, THE TYPICAL PURITAN.

BY DR. JOHN CLIFFORD, M.A.

Puritanism is one, and only one, phase of the many-sided and richly-gifted life of John Milton; but it is the phase which brings him before us, "in his habit as he lived," and brings the inner spirit of him more comprehensively and actually to view than any other.

He is chiefly known as a poet, whose verse

> "Majestically moulded—
> Steaming irresistible;
> Moves like armed and bannered hosts,"

and it is confessed that, if he does not rank highest in the world of song, he is certainly one of the first four whose fame the world "will not willingly let die;" Homer, Dante and Shakespeare being the other three.

He is a prose writer, matchless in the majesty and overwhelming force of his style, and cogent and invincible in his thought.

He is a statesman of keenest insight, dauntless courage, breathing a patriotic fervour that is transfigured by divine humanitarianism,

Nor can it be forgotten that he was a skilled musician, a perfect master of the harmonies of sound; a seer of rapt vision, extraordinary vividness of conception and far-reaching wisdom; and a saint of stainless purity and sublime spiritual elevation; but he is in all, and over all, and throughout all, a Puritan, and in fact, to adopt the language of the historian Green he is "not only the highest, but the completest type of Puritanism."

In saying this, I am not forgetting Cromwell and Owen, Vane and Baxter, Milton's contemporaries. They, too, were Puritans, filled with the deepest awe for the authority of God, fired with glowing moral ardour, profoundly reverent to the truth, resolutely set on securing the indestructible rights of the indi-

vidual soul, and eager to build their fatherland into greatness and strength. But Milton transcends them all. In him we see the indomitable courage of the victory of Marston Moor, wedded to the wonder-working imagination of

"Sweetest Shakespeare, Fancy's child,
Warbling his native wood-notes wild."

To the austere gravity of Richard Baxter and the dominating sense of the seriousness of life of John Owen, Milton adds a generous welcome to all that increases the charm and multiplies the delights of life, writing his "Comus," and going

"To the well-trod stage anon
If Jonson's learned sock be on."

Like Sir Harry Vane, he is an apostle of liberty, but his teaching that "man is his own dungeon," and that the kingdom of the earth like the kingdom of heaven is within, lifts his doctrine of liberty to the highest plane, and shows the Puritan idea of freedom, in its most perfect setting. Other Puritans were great, for it was, and is the mark of Puritanism to make virile men; but the full-orbed revelation of the ideas and spirit, aims and issues of that wonderful world-movement is given in London's most distinguished citizen.

But is it fair to treat John Milton in this way? Is not Professor Green's claim that Milton was "the completest type of Puritanism" altogether invalid? Why not take Praise-God Barebones, or Hezekiah Mucklethwaite as your pattern Puritan?

Simply because that would be flagrantly unhistoric and unscientific. This is the age of evolution; and we have reached that stage in its exposition, where we no longer go down to the depths of savagery for the typal man, but rather follow man in his fullest development, and ascend to the summits of civilization, in order to know him and his achievements and possibilities; therefore, we have in the seer Isaiah the complete type of Prophetism; in Paul, the pattern of Christianity; and in Milton the embodiment of the qualities and characteristics of Puritanism.

Amongst those "qualities and characteristics," let me place first its *radiant joyousness.* It is customary to figure the Puritan as sour and morose, ascetic and acrid, of vinegar aspect,

frowning on innocent pleasure, incapable of mirth and jollity, and averse to human delights. But Milton was as genial as his muse was sublime. The felicities of his poetry are an imperishable treasure, and not three hundred years will exhaust their charm. The incomparable music, extraordinary vivid pictures and lilting verse of L'Allegro will link his name with the joys of nature and life as long as the English language is spoken, and if it were to cease from the speech of men, students would, perforce, learn the dead tongue, so that they might quaff the joys of his song. Why, even his Melancholy is a blithe goddess, free from scepticism and without a touch of despair, and chiefly given to healthy reflection on the experience of life. No doubt he was, like his Samson,

"A person separate to God,
Designed for great exploits,"

and had the Puritan inability to look at the world, except from a moral point of view. To him, as to Emerson, "all things were moral, and therefore he was the foe of the debasing pleasures of a "lubricious and adulterous age," and rigidly held himself from everything that corrupts as it pleases, and degrades as it charms; but every reader of his poems knows that he saw the world through "magic casements," as the gardens of Hesperus where

"Eternal summer dwells
And west winds with busky wing
About the cedarn alleys fling
Nard and cassia's balmy smells."

Never forget, when you hear men sneer at Puritanism, that John Milton was a man of gaiety of heart; no foe to wit or humor or of any pure human enjoyment. He delighted in—

Quips, and cranks, and wanton wiles,
Nods, and becks, and wreathed smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinkled Care derides,
And Laughter holding both his sides."

Life is, in his thought, made for joy, as the sparks fly upward; but joy is the fruit of virtue and reason, of the wise use

of the will in obedience to the highest and best. Milton is ever a man of the dawn, one of God's singing men, clad in the garments of praise, delighting in the works of the Lord and the just ways of men.

Akin to this, and springing from the same causes, came his conquering optimism. Milton was a prophet. He saw. He saw God and life: God in all, and over all, and through all; and, seeing God, he saw into the heart of life, its sovereign purpose, its subjection to law; its certain course, its final issues. God fills his universe and makes the world his sanctuary, and life itself, a God-given opportunity of service in which, whether by patient waiting or strenuous fighting, the result is, and must of necessity be, blessed for him who serves. Therefore, he sang and taught and fought and endured, as one who saw the invisible. In his early days he wrought at his self-training as one who felt that he was destined to immortality, and quite early in life he purposed to leave behind him that which subsequent generations would appreciate. His dreams were of the future. His faith in God gave reality to them, and placed the stamp of eternity upon his activities.

Life had its severe tasks, its dark days, and its accumulated defeats; but he was sure that

> "Virtue could see to do what virtue would
> By her own radiant light, though sun and moon
> Were in the flat sea sunk."

He rejoiced in the struggle for purity and freedom and goodness, and set apart as a precious pearl a sentence he found in a Latin homily, in which his invincible faith in the final victory is revealed. "A good man seems in a certain sense even to surpass the angels, in so far as, enwrapped in a weak and mortal body, he is engaged in a perpetual strife with the lusts of the flesh, yet aspires to lead a life resembling that of the celestials."

And though he fought on unfearingly, and was doomed to see his political ideals recede further into the dim distance, still he did not surrender them.

He was defeated, but he did not go over to the enemy. His prophetic spirit seized the vision of the kingdom that cannot be moved; the kingdom of righteousness and peace and joy in the

Holy Ghost, which God is surely establishing through all the mutations of time; and he faltered not. He wrought as one who knew that his work would last—and even when sight was gone, and the glories of the commonwealth were turned to dust, yet in the soul of him, he was still the warrior drilled and disciplined, with loins girt and lamp burning, ready for the battle on behalf of truth and righteousness, and against fraud and avarice, foul living and effeminacy. And so we turn with affection as well as reverence to the conquering saint as he chants his triumphant strains seated by the side of his daughter, and whilst we rejoice in his undying faith, and unflinching fortitude, we welcome the tender, trustful love that sings:

> "I argue not
> Against heaven's hand or will, nor bate a jot
> Of heart or hope, but still bear up and steer
> Right onward."

Further, in Milton we see the Puritan as the rightful heir of the Reformation and of the Renaissance more vividly than anywhere else. The two great forces that make modern Europe and the world meet in him. He has the heroism of the man who burns the Pope's Bull, and the love of learning of the student who gave to Europe its New Testament in Greek. In the genealogy of souls the Puritan Milton is descended from Martin Luther and Erasmus. They both join in him, and are at home with each other, as they never were anywhere else. There is the quickening vision of God with its resultant awe and peace, joined with the restless and passionate pursuit of knowledge for the sake of truth, and of truth for the sake of character-building. Puritanism is the new name for the two broad and deep streams of the Revival of Learning in Reuchlin, von Hutten and Erasmus on the one hand, and of the Revival of the Gospel of Paul in Luther and Melancthon on the other.

Milton was a paragon of learning. As a boy he sought it with eagerness and even to the injury of his eyes. Throughout his life, he rejoiced in it more than in his necessary food. The influence of classical antiquity had a clear and welcome course through his nature. The lore of the prophets and psalmists and apostles was as familiar to him as his own features. Greece

and Rome, Italy and Palestine spread their vast literary treasures at his feet, and he could use them as a banker his gold. Human culture—"all-round culture," has no finer specimen. He has the exploring mind that goes in quest of knowledge and truth until he finds it. He is resolutely accurate, and insists on intellectual honesty with the energy of Huxley; "Let truth and error grapple," is his word. Make a ring for them. Let them fight it out. Open the doors and windows of the soul to all the new knowledge. Away with falsehood and fraud in the name of religion, and in the vain attempt to save the Church.

Hence he always handles life in a large way. His outlook is broad and impartial. The sweep of his mind is regal and divine. He has the universality which marks the highest order of intellect and soul, and the width and profundity of his learning is only matched by its accuracy. He was the most accomplished citizen, not only of London but of the world in his day, and it would be difficult in the centuries since to discover a more complete type of culture than this Puritan.

And yet the man was directed and sustained in putting all this intellectual energy and wealth to the highest uses by his "Reformation" faith. He believed in God; just and ruling; living and actual; revealed in the Son as the Redeemer and Renewer of men, visiting men in their sins, and recovering for them more than their lost Paradise. He held that "there is but one sacrifice and it is over; one Priest and He is invisible;" that religion is spiritual, and the soul must be free from the tyranny of priests and prelates and churches, so that it may realize itself according to the plan and purpose of Him who made it.

Next, I remind you that this Puritan saint and scholar stood for freedom, and that in the words of George Meredith—

> "Nor has fair Liberty a champion armed
> To meet on heights or plains, the Sophister
> Throughout the ages, equal to this man."

It is a fact. It is his outstanding merit, that he is at once the foremost interpreter and leading apostle of freedom. He spoke and wrote for liberty of conscience, for liberty to know and to

think, to publish and to live. It was the duty of every man to secure for his fellow this fundamental right to freedom. The "Areopagitica" is Milton's free soul in majestic and mighty speech. He fought against the prelacy, because it bred tyranny; against subscription, because it fettered and corrupted the soul; against priests because they usurped the work the independent spirit of man should undertake for itself; against the State whenever it sought to rule in realms to which it was alien, and out of which it ought always to be kept, the realms of conscience and of the Christian society.

Nor could Milton be in anything a mere theorist. Knowledge supplied material for conduct. Ideas had to be incarnated in action. He was a worker for freedom as well as its advocate. Hence the rapidity with which he returned to England from Italy in 1639. He was in search of perfect equipment for his work; but the news reached him that the struggle between Charles and the priests on the one side, and the people on the other, was becoming desperate, and he said: "I considered it dishonorable to be enjoying myself at my ease in foreign lands while my countrymen were striking a blow for freedom."

He, too, must strike his blow for freedom, and therefore, he doffs his singing robes at a moment's notice, and takes his place amongst the warriors for English liberty. Do you ask, was it altogether wise for him to descend from the lofty heights of divine poesy and "embark on the troubled sea of noises and hoarse disputes," his answer is ready. "Were it," he says, "the meanest under service, if God by His Secretary Conscience enjoin it, it were sad for me if I should draw back." He could not be disobedient to the heavenly vision. He must speak and act for freedom or die.

But it is in his conception of the meaning, and conditions and ends of human freedom, that he shows his mighty intellect, his fine judgment. He saw that it was, and must be, personal; that it has to be won inwardly by each individual in order to secure and maintain the freedoms that are without. "Liberty dwells twinned with right reason and from her hath no dividual," or separate "being." "Love virtue," he says in *Comus,* "She alone is free." Liberty is for the sake of virtue—that is, that man

may obey his God and be perfectly loyal to the laws of the divine order; free to follow the dictates of his conscience, free from the tyranny of kings and priests, so that he may strive to reach the loftiest ideal of life for himself, his home and his commonwealth.

But the outer freedom hinges on the inner. Abraham Lincoln does well to set free four millions of slaves in the States; it is both necessary and right. It is a first duty to deliver them from political despotism, but Booker T. Washington must complete Lincoln's work by helping the slave to emancipate himself from his ignorance and appetites and passions, by education, right reason and virtue. For

> "Sometimes nations will decline so low
> From virtue, which is reason, that no wrong,
> But justice and some fatal curse annexed
> Deprives them of their *outward* liberty,
> Their *inward* lost."

Milton's Puritanism was a fount of exhaustless *philanthropy*. He was a patriot, but he was more. He loved freedom, and loved it for all his race. His chief delights were in literature, but as soon as the call of public duty sounds, he puts aside his harp, and strains his eyes to the verge of blindness in the service, not only of the State, but, through the State, to the oppressed everywhere.

True, "his soul was like a star and dwelt apart," as Wordsworth says: but as Moses ascended the heights to commune with God, and then came down with the divine imperatives for Israel, and as Christ descended from the Mount of Transfiguration to the valley, and then cast out the evil spirits; so Milton dwelt apart with God in habitual fellowship, but came forth to win an ordered and free State, a perfected Commonwealth in England; and through "God's Englishmen" a free world. Milton, such was his conception of the dignity and greatness of man, that he saw in every man a possible theologian, a possible priest of God, a possible king; for he said, "he who reigns within himself, and rules passions, desires and fears, is more than a king."

For lover as he was of England, his love was always pure and

unselfish, and more akin to the broad humanitarianism of the Gospel than to the narrow jingoism that mistakes greed for patriotism, and mere bigness for power. His hatred of Rome was due to his love of freedom for all men, and his resolute efforts to deliver the persecuted Vaudois, whose extermination the Jesuits were seeking, were inspired by an ardent devotion to liberty and humanity.

Such are some of the qualities of Milton's Puritanism. In the eager and thirsting time of youth he had the courage to accept and adopt a high and exacting ideal of life, to seek communion with, and obedience to, the Eternal Will, and throughout his long course, in stress and storm, through defeats and victories, he held on his way, never taking his hand from his work, but working "as ever in the great Task-master's eye," so that he might enjoy and promote truth and freedom, righteousness and joy.

And still our England needs that Puritanism, and needs it sorely. Meredith truly says:

"We need him now,
This latest Age in repetition cries:
For Belial, the adroit, is in our midst;
Mammon, more swoln to squeeze the slavish sweat
From hopeless toil: and overshadowingly
(Aggrandized, monstrous in his grinning mask
Of hypocritical Peace), inveterate Moloch
Remains the great example."

It is so. Let us therefore celebrate his genius and gifts, first by praising the God who gave him to our nation and the world, and next by imitating his example, proclaiming his principles and perfecting his work.

SOUTH CAROLINA'S EARLY GIFTS TO THE SEMINARY.*

BY REV. A. J. S. THOMAS, D.D., GREENVILLE, S. C.

The people of South Carolina have never ceased to appreciate the high honor conferred upon them, and the confidence reposed in them, when the Seminary was located in their State. They have long recognized that it was a lasting blessing upon them and their churches that this Institution lived in their midst for eighteen years; and is it not equally true, that it was a fine thing for the Seminary that it first found a home among a people sound in the faith, loyal to Baptist principles, and in full sympathy with the denominational interests of the day?

Every great and worthy enterprise must have friends in its inception, establishment, and early days. The Seminary was no exception. It did not lack friends, strong and true, in the beginning. A sentiment in favor of theological education had grown up very early in South Carolina. There had been a seed-sowing for over half a century before the opening of the Seminary in Greenville. The old Charleston Association had been a theological school on wheels. One of the leading objects of that venerable body was the training of young men for the ministry. The first session of the South Carolina State Convention was held in Columbia, in 1821. Richard Furman, patriot and preacher, pastor of the First church in Charleston, and first President of the Baptist Triennial Convention, was President. Theological education was one of the prime objects of the Convention that met in Columbia, as stated in the first draft of their Constitution, which said: "In what relates to education, the organization and support of a seminary of learning in this State for the gratuitous education of indigent, pious young men, for the gospel ministry, shall be considered by this body as an object of primary importance." It would be a large stretch of the imagination to suppose that the men who framed

that first Constitution even dreamed of this we see here today, but knowing something of the character and the work of those men we are persuaded that they had larger ideas than appear on the surface of the written words. They were laying a foundation, and they knew at least that.

This also is evident, these men were friendly to the idea of theological education, and that meant much. They were to become the supporters of the efforts to establish a school for that purpose, and they were to bring forth and prepare a people who in point of culture, character, sympathy, and doctrinal bent, would be ready to take the school in its infancy, give it a home, and help it to grow and develop into something large. This sympathy with theological training and this desire for a school where the young preachers would be trained, grew up among South Carolina Baptists at a most fortunate time, and while the need of preachers was most keenly felt in the country districts where our people were already numerically strong, yet the necessity for an educated ministry was generally recognized, for many of our churches were made up of the leading people in their respective communities. In those days the Baptists, in middle and lower South Carolina especially, were numbered among the most influential of the people, and their homes were cultured, refined, intelligent and wealthy, as well as religious, and these were the people who fell in with the ideas of Richard Furman and his Charleston church.

It was worth something, then, that in the very beginning the idea of a trained ministry, not only had distinguished and influential advocates in South Carolina, but that these in turn had a people, a Baptist constituency, who could appreciate the idea, who were in sympathy with the suggestion, and who were also willing to follow in a wise and progressive leadership. The very idea found friends in South Carolina. That is, South Carolina furnished a soil and an atmosphere in which this particular seed could and did germinate, and also a people already prepared for the subsequent task, that of nourishing and cultivating this new and tender life. I rejoice that the old commonwealth, under the guiding hand of a kind Providence, could furnish conditions and an environment so favorable, even before the founda-

tions were laid for that which we see here today. Whatever may be said of other conditions then in other places upon which the sun was shining, and among other people upon whom God was smiling, whatever might have been done in other places, this is true, and let it go down into history, that in South Carolina there was a condition favorable and a people ready to undertake the kind of work that filled the heart and occupied the thoughts of Richard Furman and others of his day.

Then there came a day when it seemed desirable to do more than create sentiment in favor of theological training, and in favor of theological departments in Baptist colleges. There was a growing sentiment in favor of a general theological institution for the Baptists of the South. This larger idea found many friends in South Carolina, friends among the people at large as well as among the more prominent and influential brethren. That State furnished some of the strongest supporters of this plan. Of course the formation and the organization of the Southern Baptist Convention in 1845 furnished the occasion for the discussion of this plan, and some of the pastors of that day, and among them some of South Carolina's strongest men, took up the matter and inaugurated a movement in the direction of a general theological institution. There could be little concert of action, for after the meeting of the Southern Baptist Convention in 1846 it did not meet again till May, 1849. For the first three meetings of that Convention, Dr. W. B. Johnson, of South Carolina, was President, and he was thoroughly in sympathy with the general theological school idea. Still, little was done except to create sentiment.

About that time, in November, 1848, the editorial management of the Southern Baptist, a paper published in Charleston, passed into the hands of a young man in the twenty-second year of his age. The new editor was James P. Boyce. In the issue of that paper dated March 28, 1849, there appeared an editorial entitled, "Central Theological Institution." A copy of that paper with its editorial may be found in a bound volume in the library of Furman University. Recently I read it, and I have made some extracts. Let us see what the young man of twenty-one was thinking about sixty years ago. The editor,

after brushing away the objections that had been advanced in some of the papers in other States, adds:

"We regret to see that they entertain so unfavorable an estimate of the plan proposed, that of combining the funds held by Baptist colleges for theological departments into one common fund for a central theological institution. We regret this the more since we have long wished for so happy a consummation and until the present period have been sanguine of success. The present aspect, however, is far from favorable." After showing in what particular respects the situation in some of the other States is specially discouraging, he continues: "We confess the aspect of affairs is exceedingly dark, yet we cannot but hope, even though it be against hope, that brighter prospects may yet cheer us, and that the object may be accomplished. In spite of these discouragements we are yet forced to believe that there ought to be such an institution, a central theological institution for the South. It seems to us that it is by no means an unimportant matter to condense the funds gathered for theological purposes. By this means less would be needed for these purposes, and more would be left for other calls which are made upon us. A permanent and sufficient fund for the education of beneficiary students would be insured, and there need be no excuse arising from want of means for procuring a thorough theological education. Besides, were the funds of all the Southern Baptists collected together an institution worthy of the denomination and of its objects might be procured. Salaries could be given which would secure for this purpose the first scholars of the country. No longer would our theological students be compelled to study theology as best they may, but men of experience and talent, men of piety and intellect, could be easily secured, and our young men supplied with the requisite means, and educated under these teachers would themselves be mighty in the Scriptures, conversant with the doctrines of the Bible, and able expositors of its sacred truths. Who does not long for the coming of a day when such shall be the case with our ministering brethren. Who does not already regret, that so many among us, who, could they but have had the opportunity for improvement, might have been able aids to the cause of God,

but are now weakened by the lack of knowledge which they had not the means to procure. But let such a seminary be established, let such professors be procured, and let the funds for the education of young men be raised and invested, and who shall say what will be the result? Our institution would occupy a deservedly high position, able to compete with all in its means for instruction, and working out such results for the cause of Christ as shall tend soon to spread his kingdom throughout the world." What a prophet he was! He concludes: "The question now arises, are we to have such an institution? We have argued its merits, as condensing the funds for theological purposes, as at the same time enabling us to apply so much to this purpose as may secure for us the first talent of the country and by this means establishing an institution of high standing throughout the country. It remains for the denomination to say whether or not we shall have such an institution. There surely can be no necessity for urging a point like this."

You may be sure the editorial produced a profound impression in South Carolina and elsewhere. It was a bugle blast, and, thank God, we shall never hear the last of it. The editorial was followed by prompt and important action on the part of the Baptists of South Carolina. A special meeting, an extra session of their State Convention was held soon after, the last week in April, 1848, in the town of Aiken. It was not largely attended, but some of the most prominent and influential men of the State were present. Dr. W. B. Johnson was President and delivered an address to the Convention, "setting forth his views at large," it is said, touching the establishment of a General Theological Seminary for the South. A resolution was passed expressing it as the sense of the Convention that such an institution should be established, and recommended: "That the delegates to the Southern Baptist Convention, soon to meet in Charleston, be informed that they are authorized to enter into any conference on the subject, in any body of brethren that may be convened for the purpose of consultation on the matter." No doubt of it, the editorial was bearing fruit.

The State Convention met again that year in the town of Edgefield and the following was adopted: "That this Conven-

tion will unite with our brethren of other States in the founding of a theological institution to be located at such place as may be determined by a convention of all the States willing to co-operate in the enterprise." The editorial had not been forgotten.

The movement for the establishment of a central theological institution was fast gaining friends in South Carolina. It seems to have met with little opposition. Suppose W. B. Johnson, J. C. Furman, Richard Furman, J. O. B. Dargan, Thomas Curtis, E. T. Winkler, James P. Boyce, John Culpeper, J. H. Cuthbert, and such laymen as the Lawtons, Lides, Mendenhalls, Tupper, Scott, O'Neal, and others, had opposed or even stood in the way of the movement? For at least a generation South Carolina certainly would have withheld active support, and what would that have meant for the enterprise? The question answers itself; the conduct of those men makes the question almost impossible. The large ldeas and the aggressive sentiment and the healthful teaching of Richard Furman, the Senior, and others of his day, were now being felt, and the seed then sown had not only sprung into life, but had almost reached the fruit-bearing age, and South Carolina was ready to give the proposed Seminary scores and hundreds of friends, of both preachers and laymen, in what was then the golden age of the State. With the Baptists of the noble little State the fullness of the time had come for them boldly to challenge the Baptists of all the Southern States. And, bless God that was done.

The new enterprise would need money as well as friends. Naturally enough the State that could furnish so many friends would be expected to furnish money also. South Carolina had both, and could give both, and did give both, and was the first State to give money for the endowment of the new institution. Some State had to make a beginning in this very thing. The conferences held up to this time had not resulted in anything definite. The plan to combine the funds of the theological departments of the several Baptist schools in the South into one common fund as an endowment for the proposed General Theological Institution, had failed. Something else must be done, and South Carolina was ready to make a new and an independent proposition, and for this the way was opened. At

the session of the Southern Baptist Convention held in Montgomery in 1855, a conference of brethren was held and arranged for a subsequent meeting to be held in Augusta, Ga., in May, 1856, to take into consideration the establishment of a Central Theological Institution for the South. At the meeting of the South Carolina State Baptist Convention, held in Newberry, July, 1855, Dr. James P. Boyce introduced resolutions appointing ten delegates to attend the Augusta conference. It is interesting to note the character of that delegation, men famous in the religious, social and business life of the State: James P. Boyce, B. C. Pressley, E. T. Winkler, H. A. Duncan, J. R. Kendrick, I. L. Brooks, J. O. B. Dargan, J. P. Tustin, Richard Furman, Thomas Curtis. The Augusta Conference was held. Evidently the South Carolina delegates submitted a clear-cut, although conditional proposition. After a consideration of this proposition, Dr. Winkler was appointed to bring the subject before the next South Carolina Convention to be held in Greenville, July, 1856. This he did. His report was submitted to a committee consisting of Judge J. B. O'Neal, J. C. Furman, and James P. Boyce. A minority report was substituted, and this minority report was referred to Dr. Boyce, who subsequently made a report which was adopted. That report said: "The funds for theological purposes in South Carolina are no longer in the hands of the State Convention, but have been transferred to the Board of Trustees of Furman University. We believe that the Board will transfer these funds, $30,000, to the trustees of the common Institution upon the same condition which we annex to our offer for a location in Greenville: That we will try to raise an amount which conjointly with those funds shall secure to such an institution from this State, South Carolina, the sum of $100,000, provided that these donations are made upon the condition that the institution shall be located in Greenville, South Carolina. That the said institution shall be further endowed with an additional sum of $100,000, and that should an institution thus endowed not be kept up at that place, the funds given by the Board of Trustees of Furman University, or raised by this Convention, shall inure to Furman University for theological purposes in

South Carolina: That measures be taken by this Convention at once to find out what amount of funds can be collected for this purpose, and how far our delegates to the Conference to be held in Louisville can say positively that the amount has been raised." A committee consisting of I. L. Brooks, J. C. Furman, J. P. Boyce, J. G. Landrum, and J. A. Lawton, was appointed to meet a conference of brethren from all the States to meet in Louisville and to convey this proposition of the South Carolina Convention.

All this meant business. The Conference at Louisville had before them a definite, clear-cut, practicable offer to consider, and like wise men they accepted substantially the South Carolina proposition. The Louisville Conference sent a report to the next South Carolina Convention, agreeing to the action of the former Convention, and the plans then proposed. This communication from the Conference at Louisville was submitted by Dr. Boyce to the very next South Carolina Convention, at Greenwood. Following that report Dr. Boyce added: "From the above report it will be apparent that a noble opportunity is presented to the Baptists of South Carolina to secure for the Baptists of the South a complete theological school. The cordiality with which this offer has been made and the entire unanimity manifested in the vote of the Louisville Conference by which it was adopted, are strong inducements to this Convention to use every possible effort to carry out the object in view. But, when it is realized that thus an end is to be secured which the Baptist churches of the South have for years so earnestly desired; an end from which will result so much good to the cause of the ministry, and the general cause of the Redeemer, and, that THIS HAS RESULTED FROM THE OFFER MADE BY OUR LAST CONVENTION, it appears to be the imperative duty of this body to secure this object. Your committee therefore present for the adoption of this meeting the following resolutions:

That this Convention accept the modifications of our offer made by the Conference at Louisville; That we will use our best efforts to meet the conditions required; That an efficient agent be put at once in the field with the object of securing the bal-

ance of the $100,000, and that a committee of five be appointed at once to nominate and secure such an agent; That this Convention appoint a delegation of twenty members to represent this body at the Theological Convention at Greenville, on Friday before the first Sabbath in May, 1858, called for the purpose of organizing the Seminary." Of course they were appointed and they were present at that meeting, which continued for five days, perfecting the plans for the organization and opening of the Seminary. The South Carolina Convention had no fears of a failure of the plans. That committee to nominate an agent was also appointed, consisting of B. Manly, Sr., I. D. Wilson, C. H. Judson, J. O. B. Dargan, and R. Furman, a great committee it was. The report of that committe is signed by B. Manly only and reads thus, and only these words: "The Committee beg leave to nominate Rev. J. P. Boyce as agent." Of course, what else could they do, and yet did five men ever recommend a wiser thing, or make a greater and more far-reaching report?

Another important resolution was adopted by the Convention that elected Dr. Boyce special agent. Dr. Richard Furman, then pastor at Greenville, offered the following: "Whereas this Convention has transferred to the Board of Trustees of Furman University the theological funds originally held by this body, and whereas the question of transferance of said funds by said Board to the General Theological Seminary proposed to be established has arisen, Resolved, That in case the Board of Trustees shall make the transfer, such act will meet with the entire approval of this Convention." That is clear, explicit, concise, just as he usually spoke. It appears to have been adopted without discussion or division, although it involved a matter of $30,000, and the committing of a large body of Christians to a new and untried enterprise. That was the first large gift of money to this Seminary, but it came from a people of large ideas and great faith, and a people who believed in theological education, and who were to play no small part in shaping the policy and moulding the character of the teaching of the new institution.

Dr. Boyce entered at once actively upon the arduous duties

and task of raising the balance of the first $100,000, seventy thousand dollars he must raise in South Carolina. There were few railroads, the churches were scattered from the mountains to the sea; nearly all of the wealthiest Baptists were living in the country. In his own private conveyance he must visit the churches and the homes of the people. He did that, and when the Baptist State Convention met in Greenville in July, 1858, he reported that he was "for the most part cordially received, and the amount of money, $70,000, was nearly made up. In various ways a sum amounting to within $5,000 of the amount needed was raised." The Convention passed the following: "That the thanks of this body are hereby tendered to the Rev. J. P. Boyce for the prudence with which he has managed, and the untiring energy with which he has prosecuted the work to which he was appointed as their agent by this Convention at its last meeting." This shows that a very remarkable work was accomplished in one year, reflecting great credit on the high qualities of the agent and showing also that he met an uncommonly generous people. The Convention took steps to raise immediately the balance, $5,000, and the records show that the canvass was completed and the entire amount secured in cash and bonds which were recognized then as good as gold. It would be interesting to have the names of the contributors of that first endowment fund. In that long and honorable roll no doubt there will be found the names of the fathers of many of the givers of the present generation.

We have seen that South Carolina furnished a strong sentiment in favor of the Seminary, a people prepared to establish it, a favorable environment and atmosphere, and the first considerable sum of money for its endowment. But, the greatest gift South Carolina made to the Seminary, was her beloved son, James Petigru Boyce. Thank God there was a State in the South that could make such a rich gift. It was a great day when John Boyce, the grandfather, moved from old Rutherford in North Carolina, to Newberry District in South Carolina. It meant much for the old Palmetto State, and it meant much for the Baptists, and for theological education, and for this

Seminary it meant far more than we can tell, or even comprehend. South Carolina gave him a great father and a good mother. The parents of the child, and the child himself, enjoyed rare religious privileges, the teaching of the elder Basil Manly, at that time pastor of the most influential church in the South, the old First in Charleston. This young man came in touch there with the leaders of Baptist thought and activity. South Carolina gave him opportunity and early training in Baptist work. His first and only real pastorate was in that State, in its capital city, and while pastor there he learned to do agency work, for he traveled and collected funds to help erect the present stately edifice of the First Baptist Church in Columbia. South Carolina early called him to the work of teaching, and teaching young men who were studying for the ministry, for he was Professor of Theology in Furman University when he was called into the first agency work for the Seminary, and the trustees of Furman University magnanimously turned over to the new Seminary, not only the first gift of money, but also the first person ever employed in its service, who was destined to be a member of its faculty, and finally its first President. Let it be written down, never to be forgotten, that among the early gifts to the Seminary, South Carolina not only gave the first large sum of money, but that the richest gift she made, the richest that could be made, was the incomparable, and unconquerable Boyce.

It is not my purpose to give in any degree a sketch of Dr. Boyce, nor to follow his course in his connection with the Seminary. That has been done, ably done by his beloved colleague, Dr. Broadus; in passing let me say, that every student who comes here to study ought to read that book, and no man ought to be given a diploma till he has read it, for to read that memoir is to read much of the history of the Seminary, and every student should know something of the early conditions that gave rise to the Seminary, the story of its establishment, its later struggles, and its more recent growth and achievements. And, as this story is read, I verily believe that the conviction will be forced upon the reader's mind, that if it had not been for James P. Boyce the Seminary could not have

opened in 1859, and if not then when? And, if it had not been for him, and other friends he found, could it have survived the years from 1870 to 1885?

It is altogether questionable whether it could have opened in 1859 if there had not been the heroic determination of Dr. Boyce. Two of the first professors chosen in 1858 declined, and the decision of still another very largely hinged upon the decision of one of those two. It took the firmness and the earnest persuasiveness of Dr. Boyce to bring about a reconsideration, and thus he saved the day, at a most critical moment, and that too after the years of preliminary work, and after he had so well marshalled the forces. After his election, Dr. Broadus wrote to Dr. Boyce, May 13, 1858, "After more anxiety and difficulty than I have ever before experienced, I have at length decided that I cannot leave here (the Charlottesville pastorate). If anything I can conceive could make me feel right to leave this post, it would be the Seminary; but I could not dare to go away." That was a dark day for Dr. Boyce. Hearing of this, Dr. B. Manly, Jr., wrote Dr. Broadus that he could not make up his mind to accept since Dr. Broadus had declined. He said: "There has been no opportunity, since I knew anything about the Baptists, when there was so fair an opportunity for a theological Seminary as this. There will not probably be another for twenty-five years to come if this fails. As I now view the matter, it is already *de facto* a failure so soon as your decision and its results are known." Not so. The good man was mistaken. The enterprise did not fail. Dr. Manly had not figured on the resourcefulness of the intrepid leader. It remained for a Boyce to write the following to a Broadus, under date of March 29, 1859: "Have not circumstances so changed since your refusal last year as already to point this out as your duty now?" And again, April 11, 1859: "Ought you not to make this sacrifice, are you not called of God to enter upon this work?" These are only sentences taken from his letters. What other influences were brought to bear upon this prince of preachers and this peerless teacher, we do not know, but we are told in his own words what happened after he received Dr. Boyce's letters: He wrote to Dr.

Boyce, April 21, 1859, "With much difficulty and much distress, I have at length reached a decision. I tremble at the responsibility of the thing either way, and hesitate to write words which must be irrevocable. But . . . if elected, I am willing to go. May God graciously direct and bless, and, if I have erred in judgment, may he overrule to the glory of his name." Oh, if Dr. Boyce had been less persistent and determined, who can tell what might have happened, and what we might have lost for this institution. In the light of these facts, and of all that preceded, from 1848 to 1859, is it probable that the Seminary would have opened in Greenville in the autumn of 1859, if James P. Boyce had not been planning and leading through the years? And, in the light of all this, did South Carolina ever make to the Seminary and to the cause at large, a greater gift than the noble man whose day we now celebrate?

In bringing these remarks to a close, Mr. President, permit me to bear you and all who hear me this day the cordial greetings of South Carolina, the mother of the Seminary. Our people rejoice in the prosperity that has come to this beloved institution. We pray that yet greater things may be in store for this school our fathers helped to establish, so tenderly watched over, and which became so dear to all our people. We stand ready to help in every effort for the enlarged usefulness of the Seminary. We pledge that South Carolina will continue to furnish you friends; we will continue also to give you money; and we will continue to send you students. But, shall we ever give you another James P. Boyce? We would gladly do that if we could.

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HOMILETICAL HINTS FROM THE SERMON ON THE MOUNT.*

BY B. A. GREENE, D.D., EVANSTON, ILL.

It would be a sad oversight for a Christian preacher to omit the study of Christ's great sermon, as a sermon. It is not enough to take the substance of his teaching. The truth was, indeed, most important: and, coming from his personality, it was charged with a power unusual in religious discourse. But, after admitting his divinity, after granting it was truth that he uttered, we have yet to consider its intellectual form.

Only those who saw and heard him could, in full measure, feel the magnetic force of his personality. Imagination may help; it cannot reproduce the personal presence. But, next to that, we do have a wide range of choices as to the elements and qualities of speech through which he sought to make impression on his hearers.

The joining of words is a disclosure of purpose and method: much more so, the dovetailing of sentences, the relative use of reason, imagination and plain statement, the balancing of appeal to acknowledged authority and to conscience, the proportion and blending of light and dark shading of thought, the degree of emotional stir pulsing through the whole, the variety of treatment marked on the one side by reaching down to the familiar objects of every-day life, and on the other by a soaring away to the ideal.

These reveal rhetorical choices of a Master Speaker, preeminently our Master.

Before considering these choices, I wish to notice three objections which may be urged against such a treatment of the Sermon on the Mount.

1. It is said that this is not one sermon, but a collection of striking sentences from many.

Matthew represents it as one. At the beginning, we read: "he went up into the mountain, and, when he had sat down, he opened his mouth and taught them, saying ——." At the close, we read: "when Jesus had ended these words, the multitudes were astonished at his teaching."

Evidently we have not the whole discourse, but a faithful sketch of it. We have the various elements which combined to produce the vivid impression made on Matthew's mind.

It need not be claimed that all homiletical elements are found here any more than it need be insisted upon that this sermon contains all there is in the Gospel. That would be far from the truth. And, yet, fragment though it may be, in Christian preaching it should have all the inspirational value of a torso of a fine Greek statue in the realm of art. Suggestively it reveals the living principles of the realm.

2. It may be further urged that Christ spoke nineteen centuries ago; that his audience was in Asia, not America; and he who forgets the difference between the eastern and the western mind lacks the very first qualification of an intelligent critic.

To this it may be replied that, while Christ was the Child of the Nazarene Mary, he grew to show himself, not exclusively a Jew, but preeminently the Son of Man. He incarnated himself in human nature. The light that he brought with him was that which lighteth every man that cometh into the world, whether in the western or the eastern continent. He came with a love of the race in his heart, with an idea of the race in his mind. And it is to be remembered that heart and mind, working through personality in the act of expression, determine a man's style. It is not shut up to mere external, linguistic accidents or grammatical technicalities. "The style is the man." Christ's style was the style of the Son of Man, revealing the fundamental, everlasting qualities which belong to human discourse. In conduct, he was an example. Why not in public address?

After all, there is not the difference between men in different ages and climes that we sometimes think. No two are precisely alike in the same town: and no two, separated by a continent or a thousand years, are essentially unlike. All

deep minds find their thinking coming up from a common human nature. Homer, Dante, Shakespeare, belong to one brotherhood: David, Isaiah, Ezekiel, Job, belong there also. They all go deep enough to find thought musical and their poetry goes singing through the ages. Surely Jesus is no less cosmopolitan. John takes pains to tell us in one place that Christ knew all men, and needed not that any should testify of man, for he knew what was in man. Beneath the Jewish countenance he saw the human soul. "Hath not a Jew eyes? hath not a Jew senses, affections, passions? fed with the same food, warmed and cooled by the same winter and summer as the Christian is?" Jesus spoke to the deeper nature of his Jewish audience and, therefore, to the ages.

3. Again, it may be said, this is only one sermon: there were many others: and they may be very unlike this. Indeed, this seems to be a general, introductory address on "the nature and requirements of the Messianic reign." It is so inclusive as to be rather exceptional than a model.

Granted that it is general, introductory, and one among a multitude which differ from it in certain particulars: still, the fact remains that this is one of the two or three sermons given to us in anything like an approach to completeness. These are what the Bible furnishes. Every individual masterpiece reveals method and quality, and therefore calls for closest scrutiny. To master one of the longer poems of Tennyson is to get into the rhythmic sweep of his orbit.

Let us now try to get into the homiletical sweep of the Sermon on the Mount.

I. One does not read far before he feels himself in a spiritual atmosphere. The intellectual activity, expressed in the sentences, is not all. It is activity serving truth so utterly for the good of souls, and feeling the Divine presence so vividly that it brings with it the atmosphere in which the thinking was wrought.

There is such a thing as atmosphere in homiletical work. It is antecedent to all: it envelops and conditions every minutest growth: gives fashion, tone and color to sentence, word and metaphor as climate does to forest, field and meadow. A ser-

mon is to be not simply an oration dealing with a religious theme. It is to be the utterance of a man who comes before his fellow-men, not with God's truth upon his lips as a rehearser, but with God's breath blowing upon his soul as his prophet. No minor tones or cant phrases or frequent interspersing of ejaculatory prayer or pious pantomime can take the place. These are tricks. The preacher must realize that he has been standing in the midst of eternal truth: that he has visions of the actual state of man, his dangers and possibilities, his Yosemite heights and his Yosemite gorges: that he stands where he does, with a message, because he has been near enough to God to hear him say, "Preach the preaching that I bid thee." A preacher who lives and works in that atmosphere will take it with him to the pulpit.

II. The Sermon opens with beatitude and promise.

There were dark things to come: deep thrusts, sorrowful unveilings, a merciless disentangling of motives, pictures of catastrophe; but when he opened his lips first to announce himself, it was like the opening of heaven at his advent. Then an angel chorus sang of glory, peace, good will. And, so, when he struck the key-note of his message to the race, it was this: "Blessed." Ownership in the kingdom offered to the humble. Comfort standing at the threshold of the mourner. Fulness for the soul's hunger and thirst: a vision of God lifting itself before purity of heart.

There is health and hopefulness of mind in all this magnificently fitting. Christ comes before his hearers, not with the quiver and fear of a temporary agitation, but with the calmness of a soul that has looked both deep and far. He has a clear view of fundamentals, essentials, ultimate issues.

In the midst of all the medley, contradictory, changing phenomena of society, he triumphantly believes that spiritual laws have an eternal right of way. Where final victory shall rest is foregone conclusion. While persecution, even, is venting its malice, he speaks his same calm, hopeful word of blessing. He does not ignore the dark; but he will not allow himself to be overwhelmed by it. He came to bring the dark world light.

That, preeminently, is the preacher's mission. His message is a Gospel. He should, therefore, have that splendid poise of soul in which, no matter what is to follow, his serene calmness can utter its beatitude. Not every sermon should begin in just this fashion, but that spirit should be in the preacher and make itself felt. In some recognizable way he should bring good cheer into his pulpit work, face the people with a promise, strike the sorrowing world joy-foremost. Then, however faithful he is in portraiture of conduct, however keen-edged his sentences are in feeling for the heart, his severity will never take on a morbid tinge nor betray the lurking of despair.

Paul caught this spirit. The Roman prison could not drive it out of him. With chains clanking on his limbs he wrote words that were "half-battles" for the struggling church outside. This fact meets the ghostly demurrer rising in some mind, that Christ was divine, and therefore could speak from larger outlook and with more masterful composure than mere human preachers. The plea, here, is not for excellency in extreme but in high degree. Did not Christ say unto the disciples: "My peace I give upon you: my joy remain in you: your joy be full"?

III. The Sermon grounds itself in fundamental principles.

It faces the actual conditions in the midst of which the listeners are living, but reaches back, for solid ground, to primal laws. Revolutionary as his purpose was, Christ came not to destroy the law or make less of it than the prophets did, but even more: he came to fulfil it. He came to fill it full with his own obedient life, and, in his teaching, to reveal it in its fulness of meaning.

Righteousness is rightness of personal life in the sight of God. The so-called righteousness of the Scribes and Pharisees was simply a tallying of conduct with the Rabbinic glossary. Christ said there is a law of righteousness which shall stand till heaven and earth pass away. He brought out this eternal law and laid it along side the Pharisee's life and teaching.

There is, therefore, nothing of expediency in the sermon: no mere superficial attempt to formulate external rules and regulations. There is a reaching down to the deepest laws of life. "Only a good tree can bear good fruit."

Old laws are, as it were, dug out and shown to have larger ethical capacity and therefore a wider manifoldness of application. "Thou shalt not kill" has reference not simply to the mortal blow but to murderous anger in the heart, and "Raca" contemptuously spit out from between the lips. Law against adultery is broad enough to reach the question of divorce and sufficiently suggestive in its search for springs of action to find a clew in the lustful eye.

And here is where all true preaching gets its mighty power. It builds on fundamentals: leans back on the ethical substructure of the ages. Eternal law is the dynamic coefficient of this particular man speaking for God at this particular moment. In his sentences there is not only the weight of his individual thinking, but the pressure of the energy of God stored up in the law.

The Christian preacher should cultivate, to the last degree, this power of intuition. And there is need here of intellectual as well as moral insight. They go together. He need not become a reputed metaphysician, a psychologist: indeed, his sermons will fail in power in proportion as they become oversubtle, involved and refined in their handling of themes. But he must have the penetrative glance, a passion for diving into the deeps of truth.

Christ got behind the "least" and the "greatest" commandments to the one, great, living fact of God commanding. He saw it clear as sunlight: "least" and "greatest" both, alike, front man and put him to the test. Has he the spirit of obedience? To him, also, light in the natural world and light in the spiritual reach back to a primal law in which they find their unity. Indeed, the Old Testament and nature are the two volumes from which he is continually citing to which he makes appeal, as they are, both of them, the acknowledged manifestation of God's will, the one throwing light upon the other. In nature he is keen to detect the spiritual thought hidden within the material drapery.

It is not strange, therefore, that his preaching gave to the people a progressive understanding of the truth. He brought forth things both new and old from his treasury: the old, old laws in ever fresh and new applications.

And the preacher of today, knowing the truth in its profundity, will the more readily discover the fact that many separate appearances on the surface come within the scope of one deep law underneath. His preaching will have a searching power against which no heart is proof and a closeness of fit from which there is no appeal.

This leads very naturally to a consideration of the

IV. The Sermon has a personal assertiveness and a directness of personal appeal.

"Verily, I say unto you." One man is speaking to a number of other men. It is personality grappling with other personalities, face to face, in public address.

Insight imparts power. Undoubtedly Christ spoke with a commanding authority peculiar to himself. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies." His divine insight gave him the supreme place. "Never man spake like this man." But his manner of interpreting the old laws threw a flood of light on the method of interpretation. The disciples and all preachers afterward are to walk in that light, and see the truth in the new illumination. Indeed, he made the special promise that the Spirit of truth should come and continue this enlightenment, taking things about which he had begun to speak and showing them more perfectly. Paul afterward declared this to be the case: "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

When the preacher has this penetrative, spiritual insight into fundamentals, his own assurance will enter as a personal, additional value into his sentences. There will not only be the thrill and glow of personal experience, but straight-forward, bold, unflinching, positive assertion. He believes and therefore speaks. He sees a vision and tells just how it looks to him. He hears a message and he gives it. He deals in argument; but not all the time. Often, surcharged with a conviction of the truth, he will strike out from his own personality, repeating the pivotal phrase of Christ himself, "you have heard it spoken in this way, BUT I SAY unto you, it is the reverse." So confident is

he of his truth, that, to his mind, the truth and his personality giving it expression are, at the moment, practically identified as body and spirit.

And, then, there is directness of personal appeal.

Christ said to them: "Ye are the light of the world"; "Take heed that ye do not your alms before men": "If God so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" He talked to them to win them. Every principle he took up he applied to them. From first to last it was the fitting of the truth to the man. Christ kept his feet firmly planted on the conversational level. His mind soared; but he never lost his standing-place among his hearers. Indeed, there is a comradeship in the relation he holds to them. He brings lofty truth down to their common life: makes them feel it in heart, in home, in society, in their fasting and praying, in their work-day anxiety, in their enduring of opposition: all the while he stands in the midst of them, heart loving them as well as mind thinking for them.

In this sermon, truth is not presented with a view to logical completeness of the treatment, getting the law of its unfolding from itself. It is not a system nor the segment of a system, but an address. There is logic in it, but it is logic serving the present, definite purpose of living discourse. The mind of the preacher, then and there, seeks to get a clinch upon the mind of the listener. That fact, in numberless and nameless ways, gives fashioning touches to the whole sermon.

Thought may be treated as having universal value: it may be considered in and by itself. It may be carved like a statue, painted like a picture, or written into the rhythm of poetry. As such, it may be held off and looked at with critical eye, admired or condemned. It is outside ourselves for external consideration. It has a certain relation to our thinking; but it is thought, pure and simple, disassociated from the life that wrought it. It has attained to independent existence. That is one of the possibilities of thought. There are purposes to serve along this line, of immense value; but it is one remove from the straight line along which life rushes with eager desire

to influence another life through personal presence and the living voice.

When a preacher become so absorbed in his thought, or so engrossed in his own feelings, that his sermon projects itself, not into the pierced heart of the listener, but out into the air, where it can be looked at, as a thing by itself, a theory or a soliloquy, it loses the momentum of directness, the clinch and grapple of life charging life. The process is triangular. The preacher, in one angle, projects his thought into a second angle, while the listener is simply near enough in the third angle to consider the thought in the second, if he cares to. Whereas, speaking is the coming down of one life upon another life through the animated expression of the first life's feeling, thought and will. Such action travels along straight lines.

Life is first. Thought does not think. Life thinks. A true life thinks truth. The truth in its largeness is God's thought. Truth apprehended by man is the thought of God in fragment. Whether in God or man, primarily, truth belongs to life, not life to truth. Therefore truth is always more expressive, has more power, when it is nearest life. A life speaking has the advantage of a book which must be read. I know a genius has that marvelous power by which he seems to communicate something of his personality to his work. Admit the force of this. Still, a preacher should preach like a preacher, and not like a book. He should know, at least in kind, if not in degree, that experience, which Tennyson describes in "The Holy Grail," where Percivale's sister speaks to Galahad:

> ". . . . . and as she spoke
> She sent the deathless passion in her eyes
> Through him, and made him hers, and laid her mind
> On him, and he believed in her belief."

V. The Sermon is marked by a wealth of figurative language.

Illustrations abound. At the very beginning he brings in a lighted candle from the home life: midway he introduces the beautiful lily in comparison with Solomon in all his kingly glory: and, at the last, he builds two houses, then sends a storm upon them and leaves the listeners looking on the stability of the one and the wreck of the other. The sermon is charged through

and through with this illustrative tendency. Arguments are mostly arguments from analogy. The figures used are not for ornamentation. He convinces you at every step that he has a definite, serious, moral purpose. There is a simplicity, a straight-forwardness in all his movement; but, as he presses on, he reaches out on right and left, seizes upon common, every-day objects and events and leads them captive in a glad service of symbology. Victor Hugo divined this secret of the Master Teacher when he portrays the good bishop in "Les Miserables" as "going straight to his object, with few phrases and many images, which, he says, was the very eloquence of Jesus Christ, convincing and persuasive."

As one studies the Sermon on the Mount to find the actual proportion of this rhetorical element, he is surprised, even though he had a generous judgment before. It prevails. It dominates.

Underlying the entire variety of illustration is the evident purpose to deal in the concrete and specific. In the language of Henry Rogers there is a "graphic suppression of needless generality." To emphasize this statement, let me hurriedly run through with a list of particular things referred to: Candle, candle-stick, bushel, gate: bread, oven, raiment, meat: treasure, trumpet: darkness, double sight, light: hunger, thirst, sow, reap, spin, knock: lily, grapes, figs, thistle, tree, grass: fish, fowl, dog, swine, sheep, wolves, serpent: moth, rust, flood, wind, rain, sun: body, face, hair, hand, eye, foot, tooth: city, prison, officer. Think of this variety of material things and every-day actions as brought into a religious discourse and wrought into rhetorical strength, beauty, effectiveness. Indeed, this choice and method of Christ give to us his idea of how to present thought so as to catch the attention of the hearer and lodge the truth in his mind.

We are not to count up Christ's words and our own words and introduce a mathematical proportion of figurative speech in concrete examples; but we are to see the luminous pathway along which this Master Preacher trod, and in the light of it learn a life-long, life-moulding lesson. It was no accident or incident in Christ's case. It was conformity to law. Definite-

ness and vividness of conception depend upon specialty of language. The great preachers, as a rule, have known this law well. The supreme masters, like Spurgeon and Beecher, have thoroughly obeyed it.

Let us briefly consider the different figures used.

Metaphor takes the lead. It is bold, strong, condensed. It does not declare, as the simile does, that there is a likeness, but assumes it. "Ye are the salt of the earth." "Beware of false prophets which come to you in sheep's clothing: inwardly they are ravening wolves." "Knock, and it shall be opened unto you." This is the figure of clear insight, strong emotion, deep conviction, intensity of purpose. It has the condensation of long argument packed away in a well selected term. And, where it is denied that "a metaphor is an argument," as in the case of James Russell Lowell, yet even he admits that it may be "sometimes the gunpowder to drive one home and imbed it in the memory."

Argument from resemblance, in the Sermon on the Mount, is like the darting of the woof back and forth through the web of the discourse.

And, then, it is somewhat remarkable how large a place is taken by interrogation. There are one hundred and nine verses in the sermon, and twenty-one interrogative sentences: almost one in five. This shows, in a convincing way, that Christ made his preaching a personal matter. He spoke to the individual heart and sought its co-operation in making the truth do its work. A question that does not expect an answer may have all the awakening power of one that does. Hear Christ ask questions: "If the salt have lost his savour, wherewith shall it be salted?" "Is not the life more than meat and the body than raiment?" "What man is there of you, whom if his son ask bread, will he give him a stone?" An appeal to home scenes and the paternal instinct. "Do men gather grapes of thorns, or figs of thistles?" This last question, for an audience of common people (and when a clear-headed speaker interests the ordinary mind, he catches all others) is worth pages of dry, ethical, metaphysical ratiocination. A question like that will flash like lightning, startle from slug-

gishness, give at least a momentary glimpse of the situation and help clarify the whole atmosphere.

Hyperbole is another characteristic of Christ's discourse. He does not announce that he is going to exaggerate, or apologize for it afterward. He gives natural expression to his vehemence of feeling and counts on the sane judgment of the average man to interpret his meaning. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt . . . lay up treasures in heaven." "If thy right hand offend thee, cut it off: cast it from thee: it is more profitable that one of the members should perish and not that thy whole body should be cast into hell." He said *that,* even though some shallow brain might afterward argue that to cut and gash the body was a good way to cure the soul. Christ uses human language, as he used the human body, by conforming to its laws. And one of the laws of mundane speech is that, at rare intervals, it may overleap itself to drive a strong thought home. A preacher who has not the nerve and passion, the capacity for indignant protest, the abandon which will, at times, throw itself into apparently reckless, daring hyperbole stops far short of powerful discourse. Prophets, poets, apostles, all use hyperbole. What else can we call that sentence of Paul: "I could wish that myself were accursed from Christ for my kinsmen according to the flesh."

Then, there is exclamation. "If the light that is in thee be darkness, how great is that darkness!" "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good gifts to them that ask him!" Christ had sympathy: he entered into the condition of others. He felt for them: wept with them. The tears were not always in his eyes. They were more frequently in his voice and sentences. His great heart was ready to burst forth with joyful announcement. In imagination I can see him, as with divine instinct, and human instinct, too, he suffers a little space of silence before some of his short sentences, and, then, lets them come forth travailing in language after a completeness of love's expression.

In addition to these, there are three other rhetorical forms which call for special attention.

Christ had a fondness for antithesis. "When thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues and in the corner of the streets, that they may be seen of men; but, thou, when thou prayest, enter into thy closet, shut thy door, pray to thy Father which is in secret." "Bless them which curse you." "No man can serve two masters: either he will hate the one and love the other or he will hold to the one and despise the other." "If a man's son ask a fish will he give him a serpent?" "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Contrasts like these strike home. They give keenness to the thrust and brilliancy where the thought is glowing.

Christ also delights in the proverbial sentence with its "pregnant brevity." "Where your treasure is, there will your heart be also." "By their fruits ye shall know them." "Sufficient unto the day is the evil thereof." "Whatsoever ye would that men should do to you, do ye even so to them." In the sentence, "Let not thy left hand know what thy right hand doeth," we have metaphor, hyperbole, antithesis, proverb, all in one. These are what Emerson calls "lyric glimpses." They are ever found in the penetrative mind that looks for the germinal idea, the nucleus thought, the ball-and-socket joining of things held in relation. There is nothing in which a preacher can help himself to greater effectiveness than the cultivation of this faculty: susceptibility to a flash of thought, alertness of mind to seize upon the faintest inkling and make it serve as guide to some gleaming treasure. Even the ordinary mind has rare days of intuition. First, know their priceless value: then pray with Joshua's fervor that the sun delay his going down. Another day, a duplicate will come the sooner. Browning tells us, the

> ". . . German Boehme never cared for plants,
> Until it happened, a-walking in the fields,
> He noticed all at once that plants could speak,
> Nay, turned with loosened tongue to talk with him.
> That day the daisy had an eye indeed."

Minutest life has revelations for the loving, lingering eye. Looking at this thought intently, to my mind it seems to fashion itself into a portal: and, as I look, behold! on the threshold steps the seer. There must be something of the prophet, with clear, deep, inner seeing power in the modern preacher. This means more than cultivating the epigrammatic style. There can be no doubt, however, that the breaking up of long, involved sentences into briefer ones, mechanical and superficial as that may seem, would be, first, an added gain to style, and, by reaction on the mind, conducive to the penetrative glance.

Christ, also, threw in here and there a little cluster of bright, brief sentences, gem-like pictures, cameos cut in translucent onyx. What could be more exquisite than that little picture he holds before the mind worried about meat and drink: "Consider the lilies of the field, how they grow: they toil not, neither do they spin": "Behold the fowls of the air: they sow not, neither do they reap nor gather into barns: yet, your heavenly Father feedeth them. Are ye not much better than they?" Beauty no mission in the sermon! because it deals with stern truth and with men who know the world's hard, grinding facts!! Christ thought otherwise. So did Nathan when he went into David's presence with that beautiful, tender, pathetic parable of the little ewe lamb, and then stabbed his conscience with the sentence, "Thou art the man."

Jesus never allows the listener to get the impression that he is picturing beauty for beauty's sake. Fidelity to truth is first. Energy is before beauty. He speaks many plain sentences. He can even indulge in satire: "If ye love them that love you, what reward have you? Do not even the publicans the same?" He even reaches over toward the homely and the coarse. He calls the adulterer, the fornicator, the hypocrite by their strong, right names. He has a use for the serpent, the dog, the swine. He has no use for a dainty style that draws its robes of elegance about it and hesitates to walk the dusty roads of earth.

Thus do we see into what an amplitude of rhetorical expression our Master reaches: metaphor, interrogation, hyperbole, exclamation, antithesis, proverb, gem-picture, satire, plain state-

ment, bold challenge, homely thrust. He appeals to nature lying all about them as an open book, interpreting in its symbolic way the spiritual thought of his message. He will not permit himself to make an abstract statement of high truth and leave it in its glittering generality. He ushers in a humble, concrete fact from common life and makes the palace of his thought the living, home-like habitation of the poor. Though always speaking in prose, he shows the poet's instinct to "drape" his thoughts "in sights and sounds."

VI. The Sermon makes a strong appeal to the Heroic in men.

One exalted standard is presented for every phase of life: Rightness in God's sight. He calls for a struggle up to that standard.

Men had lowered it to favor various forms of selfishness; but, now, anger, lust, retaliation, pride are brought out, in their deformity, into the blazing light. The appeal is made to the heroic, because, while sin drags men down, there is still an interior kinship to the divine, a vestige yet remaining of the divine image, in human nature which makes it susceptible to such appeal.

Fifteen times, in this sermon, God is spoken of as Father. Men are addressed as his children who ought to live worthy of such parentage. For example, "Do good to them that hate you, pray for them that despitefully use you, that ye may be, indeed, the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good. . . . If ye salute your brethren, only, what do ye more than others? Be ye, therefore, perfect, even as your Father which is in heaven is perfect": that is, let your "beneficence have an all-inclusive completeness": let love sweep round the radiant circle of moral attributes.

This is the standard Christ exalts. This is the lofty ideal seen drifting through the sermon from first to last. He believes there is a heroic element in man, a conscience and a will, which, in alliance, make a mighty power. Truth fits into conscience. With the truth he seeks to arouse the soul's life to its noblest possibilities.

He was not all the while trying to win them by concessions. He put daring into his sentences and challenged them. Seek first the kingdom of God and his righteousness: strait is the gate into that kingdom: narrow the way: few there be that find it; but enter that gate: tread that way: dare to be with the minority. Art thou eager to cast out the mote out of thy brother's eye? Thou dost not begin at the right place: first, cast out the beam out of thine own eye. Clearness of vision demands it. Let the surgery of righteousness always begin in thine own person: and let there be heroic treatment, when called for: If thy right eye offend thee, pluck it out and cast it from thee. In thyself be right. Let thy conscience bind thee fast to God. Then, thou canst rejoice even amid the sharpening of tongues against thee. In thy soul resolve that thou wilt belong with the elect of the ages, having fellowship with prophets on earth and assurance of great reward in heaven.

He appealed to men as those who, in his presence, could will to go toward hell or heaven. They were before him, living personalities to be stirred into action, not psychological problems to be studied through subtle analysis.

Here is where the preacher of today should more frequently and powerfully imitate his Master. He should say to men: While God's air is in your lungs, while God's Spirit is breathing in your soul, will to do these heroic things and you can. Men will to do it, and they bore a railway passage through rocky mountains. Men will to do it, and they float palaces across the stormy Atlantic, and turn its fathomless deeps into a whisper gallery for Europe and America. Men will to do it, and they face the cannon's mouth, inviting eternity to throw back its mysterious doors.

Christ spoke to this will-power of man in religion as men speak to their fellows in practical affairs. There must not be any reserve of thought at this point, arising from a metaphysical balancing of probabilities. But the will of the speaker, that is, the preacher in action, charged with truth and love, must hurl his living, quivering self against the innermost life of the hearer, and move his will, if he can, as Christ caused the palsied man to stretch forth his withered hand. What if there be

mystery here? The farmer drops his corn into mystery, as well as into soil.

Such intensity of purpose will find itself moving toward the end with accelerating cumulation. At the last it will not be satisfied except there is a real grapple of soul with soul, and the man who listens is made to feel the grip of responsibility, the everlasting urgency of the issues involved.

Can you not almost hear Christ speak those last few words of tragedy? He spoke, but he painted. More than that: he spoke, and a vision of the two houses stood before them, as real as life itself: sand under one: rock under the other: down upon the two came rain and flood and wind: and, after the fury of the storm, behold! the house founded upon the rock fell not; but the house built upon the sand fell, and great was the fall of it.

Thus have we seen, that when Christ came before men to address them, he brought with him the spiritual atmosphere of his previous thinking. He opened his lips: beatitude and promise were swift to announce themselves. In all his teaching he dug down to the rock-bed solidity of primal moral law. But it was wide of his purpose to unfold truth as a system: he was preeminently a preacher, personality grappling with other personality, face to face, in public discourse. To gain attention, make clear his thought and send it home to mind, heart, conscience, he reached out into the realms of nature and common life, seized upon concrete, symbolic values and then scattered them with a lavish hand. He saw the divine image in the human soul, however bruised and blurred: he saw "the thing we ought to be beating beneath the thing we are," and he appealed to it with a voice that bids the heroic come forth like Lazarus from his enswathement.

No wonder it is recorded, when Jesus had ended these sayings, the people were astonished at his teaching: for he taught them as one having authority. God was in him reconciling the world unto himself, declaring, interpreting, illustrating, persuading, convicting.

And the nearer the Christian preacher gets to his Master, in spirit and method, the more his life is hid with Christ in

God, the more will he be able to speak with a prophet's living authority. No good man does his very best, his highest, noblest, holiest, in preaching truth to men, who does not, now and then, force this confession to the hearer's lips, "The preacher outdid himself today: this is no ordinary preaching: he seemed inspired: the pastor spoke from God this morning."

*It is expected that this will be later issued with other kindred addresses in book form.

BAPTIST PIONEERS IN LIBERTY OF CONSCIENCE.*

BY PROFESSOR A. H. NEWMAN, D.D., LL.D., WACO, TEXAS.

Brethren honored and beloved, of many lands and many tongues:—

Coming as I do from a land in which liberty of conscience was embodied by Baptist influence in a civil constitution nearly three hundred years ago, and where for more than a century it has stood embodied through Baptist influence in the federal constitution, and has with very slight exceptions universally prevailed in its most absolute sense: where there are at the present time more than 5,000,000 who have made a personal profession of our faith and have entered into the fellowship of our churches through believers' baptism; from a State in which over 400,000 of the 4,000,000 inhabitants are members of Baptist churches and about a third of the population are Baptist adherents, in which the university of the Baptists, founded when the State was an independent republic, antedates all other higher institutions of learning and numbers among its alumni many of the most eminent citizens in all the walks of life, I feel that I am somewhat at a disadvantage in standing before a gathering of brethren who are still in the midst of the struggle for liberty of conscience and some of whom bear in their bodies the marks of the Lord Jesus, having endured imprisonment and stripes and the spoiling of their goods as well as poverty, social ostracism, and agony of soul in their efforts to propagate a pure gospel and to secure for all the soul liberty that is so dear to us all. To many of you soul oppression is a horrible reality. To me it is a matter of history and of current report, and only by sympathetic imagination can I appreciate your sufferings or the urgency of the need of concerted effort by the Baptists of the world for liberty of conscience wherever it is still

*This address was delivered at the meeting of the European section of the Baptist World Alliance in Berlin in 1908.

wanting. And yet I do profoundly sympathize with all men everywhere, whatever may be their creed, who are denied the priceless boon of being free to worship God as their consciences may dictate and who are put at any disadvantage as men and citizens because of their religious convictions. While we in America are already in full fruition of the liberty for which you are still longing and striving, I am not quite sure that we ought not to envy you the privilege of contending courageously and suffering heroically in a glorious cause in which triumphs are being continually won and in which complete victory seems assured. There are doubtless joys in spending and being spent in a noble cause which those for whom everything has been achieved in a somewhat remote past can never possess; and there are heights of religious experience which those only can attain whose privilege it is to suffer with Christ and for Christ and humanity. As a representative of the great Baptist brotherhood of North America, nay of all America (for I spent twenty of my best years with the Baptists of Canada, and the scattered Baptists of Mexico, Central America and South America, and those of Cuba and Porto Rico are fostered by those of the United States), I bring cordial greeting to the brethren of Europe: English, Welsh, Irish, Scotch, French, Italian, Dutch, German, Austrian, Hungarian, Swiss, Roumanian, Swede, Dane, Norwegian, Lithuanian, Lettish, Bohemian, Polish, Bulgarian, Russian, Esthionian, Finnish,—we greet you all in the name of the Lord Jesus, we wish for you rapid increase in numbers and efficiency in the Lord's service and in every Christian gift and grace; we crave for you that complete liberty of conscience that we have so long enjoyed. The great Baptist brotherhood of America are deeply interested in your work for Christ and humanity and are deeply sympathetic with your struggles and sufferings; and they are ready, I believe, to co-operate with you in all practicable ways for the extension of the Master's kingdom.

Almost every region represented by members of this Congress had in the Middle Ages its struggling groups of evangelical dissenters, who had much in common with us who are here today. Being in a hopeless minority and looking upon

civil government as irretrievably committed to the maintenance of the established form of religion and the persecution of dissent, they denied the possibility of the existence of a real Christian state (if all were true Christians—a thing inconceivable—there would be no need of civil government), denied the possibility of a Christian man exercising magistracy or sitting in judgment, declared oaths, warfare, and capital punishment absolutely opposed to the spirit of Christianity, and supposed that the only thing possible for true Christians was to live their Christian lives and do their Christian work, and to be ready to offer passive resistance even unto death to any efforts to force them to violate their conscience. Naturally they laid chief stress on the direct teaching and example of the Lord Jesus, whose kingdom he declares to be not of this world, who forbade oaths, refused to exercise judgment in secular matters, prohibited retaliation even to the extent of advising invitation to the repetition of the injury suffered, and who declared himself to be meek and lowly; and they found little use for the Old Testament which had been preempted by their mighty opponents as an arsenal for the justification of union of church and state, theocratic government, the persecution and destruction of dissenting forms of religion, warfare, retaliation, and vengeance. They believed with all their hearts in absolute liberty of conscience for themselves and for all; but the opposing forces were so overwhelming and the possibility of winning the great ungodly masses with the firmly entrenched privileged classes, seemed so remote that they were utterly hopeless of securing their rights by the use of human means, and only when aroused to fanaticism did they suppose themselves prompted by God's Spirit to smite the ungodly with the sword of Gideon, and to become thus God's instruments for the setting up of the kingdom of God on earth.

The Anabaptists of the sixteenth century were similarly disqualified for carrying into effect their exalted ideas of the spirituality of religion and the separation of church and state. As a persecuted minority they were not in a position effectually to influence the civil governments of the time and their disposition to hold themselves aloof from all the functions of civil

government caused them to be regarded as dangerous enemies of the state no less than of the state-church. The nearest approach to our own position is to be found in Balthasar Hubmaier, born near Augsburg about 1480, educated at Freiburg and Ingolstadt under the patronage of John Eck, doctor of theology and university preacher at Ingolstadt, cathedral preacher in Regensburg, leader of the reformation in Waldshut (1521-26), where he adopted antipedobaptist views. In 1524 during a temporary banishment from Waldshut he wrote in Schaffhausen his tract on "Heretics and Their Burners." He declares that they are heretics who perversely misinterpret the Scriptures. The inquisitors are the greatest of all heretics in that they, against Christ's teaching and example, condemn heretics to the fire, and before the time of the harvest uproot the wheat together with the tares. For Christ did not come in order that he might butcher, murder, burn, but that those who live may live more abundantly. One should pray and hope for repentance as long as the man lives in this world. But a Turk or a heretic is not convinced with sword or fire, but with patience and crying; and so with patience we await the judgment of God. If we should proceed otherwise God would treat our sword as stubble and the burning fire as an object of derision. For each Christian has indeed a sword against the godless, which is the word of God, but not a sword against evil-doers. The worldly power fittingly and rightly puts to death evil-doers who inflict bodily injury upon the defenseless, but the enemy of God may injure no one unless one wills not otherwise and forsakes the Gospel, as Christ has clearly shown, saying: "Fear not them that kill the body." He declares that the godless who can injure neither body nor soul "are rather useful since God in his wisdom can draw good out of evil, for faith which flows forth from gospel sources lives only in conflicts and is so much the greater the more violent the conflicts are. . . . If now to destroy a heretic is so great a crime, how much greater then will it be to burn to ashes without convicting them or trying them with the truth the true preachers of the word of God. . . . Now it is manifest to everyone, even to the blind, that the law for the burning of

heretics is an invention of the devil." This learned, godly man, when, stripped of his possessions and wasted by sickness, he escaped from the Austrians who had besieged Waldhut on his account and took refuge at Zurich, was thrown, at the instance of Zwingli, into a foul and crowded prison and tortured into a temporary withdrawal of his statements against infant baptism. Making his way to Nikolsburg in Moravia he won to his views the lords of Lichtenstein who had vast landed possessions and who supplied him with a printing press for the publication of his books, and so fostered his work that within a few weeks several thousand antipedobaptists had been gathered into a great church, two bishops and several evangelical preachers converted to his views, and several other noblemen had begun to take a friendly interest in his cause. He seems at one time to have hoped that Moravia would come to be a refuge for the persecuted and a basis for the widespread proclamation of liberty of conscience and a pure gospel. But the Austrian authorities seized him in 1528 and he fell a victim to the burners of heretics against whom he had inveighed. Except in his failure to realize the importance of immersion as believers' baptism, Hubmaier comes very near measuring up to the modern Baptist standard.

My second representative pioneer of liberty of conscience and hero of the faith shall be John Smyth, a very common name but a very uncommon man. A graduate of the University of Cambridge and until 1606 a minister of the established church, he organized about the beginning of that year a Separatist congregation at Gainsborough, which, early in 1607, removed to Amsterdam in order to enjoy a measure of liberty of conscience denied them at home. He soon came into controversy with the brethren of the separation who had preceded him in settling in Amsterdam on a number of matters that seem to us of minor importance, objecting to the use of translated Scriptures in time of prophesying and of psalm singing, to the "triformed presbytery (pastors, teachers, and rulers), and insisting upon a "separation from them that are without" in "contributing to the church treasury." He had reached a position of remarkable scrupulosity which demanded clear Scripture authority for

every religious act, and he had made the impression upon his contemporaries that he was restless and unstable. About the beginning of 1609 it was borne in upon him with irresistible force that, if the Church of England was apostate (as all the Separatist brethren professed to believe) its ordinances were invalid. Moreover he had discovered that the baptism of infants is wholly without Scriptural precept or example, and that it is a distinct perversion of an ordinance of Christ. With him and his congregation conviction meant prompt action. They repudiated their baptism and Smyth his ordination, dissolved their church as having been constituted of unbaptized persons and resolved to introduce believers' baptism anew and to reorganize a church of baptized believers. Smyth seems to have taken the initiative and to have administered upon himself what he regarded as baptism and then to have administered the rite to his followers. Unfortunately they do not seem to have reached the conviction that immersion alone is baptism. Smyth soon repented of his act in introducing believers' baptism independently, having become convinced that he should have sought it at the hands of the Mennonites with whom he was in almost entire agreement. Several of his brethren defended the new introduction of baptism, and led by Helwys and Murton, excommunicated Smyth and those that with him sought the fellowship of the Mennonites. Helwys, Murton, and those that held with them returned to England in 1611, having become convinced that duty required them to brave persecution at home in efforts to preach a pure gospel and establish true churches. Smyth and his party applied for membership in a Mennonite church, which was not readily accorded, and Smyth died in 1612 before final action had been taken.

In an elaborate confession of faith drawn up by Smyth in 1611 we have the following noble declaration on liberty of conscience: "That the magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force or compel men to this or that form of religion or doctrine, but to leave Christian religion free to every man's conscience. . . . That if the magistrate will follow Christ and be his

disciple, he must deny himself, take up his cross, and follow Christ: he must love his enemies and not kill them, he must pray for them and not punish them, he must feed them and give them drink, not imprison them, banish them, dismember them, and spoil their goods." Going to law before civil magistrates, marriage with unbelievers, and the taking of oaths are declared to be forbidden to Christians.

Smyth's position was less in accord with the modern Baptist and more in accord with the mediæval than was Hubmaier's. The Helwys-Murton party that returned to England and planted congregations out of which grew the General Baptists gradually worked itself free from the mediæval quietistic conception that made effective efforts for liberty of conscience impracticable and published a series of tracts on liberty of conscience that approximated our present conceptions of religious liberty and equality.

From the first of these "Religion's Peace: or A Plea for Liberty of Conscience," presented to King James in 1614, and attributed in the edition of 1646 to Leonard Busher, citizen of London, I present some extracts. Unfortunately little or nothing is known of Busher save that he was in 1614 a citizen of London and that he addressed this apology to the king and had it printed. The preface is an appeal to the king against the persecuting bishops who are evidently regarded as chiefly to blame for the violation of consciences. Referring to the fact that Jews and Christians are tolerated by the Mohammedan Turkish emperor, and that all those of the three religions live peaceably together, he remarks: "How much more ought Christians to tolerate Christians, whereas the Turks do tolerate them. Shall we be less merciful than the Turks? Or shall we learn the Turks to persecute Christians? It is not only unmerciful but unnatural and abominable; yea, monstrous for one Christian to vex and destroy another for difference and questions of religion. And though tares have overgrown the wheat, yet Christ will have them let alone till harvest, lest while you go about to pluck up the tares, you pluck up the wheat with them; as your predecessors have done, who thought they had gathered up the tares and burned them, but you see now that

they have burned the wheat instead of the tares. . . . there is such a quantity of wheat plucked up, and such a multitude of tares left behind, that the wheat that remains cannot yet appear in any right visible congregation."

The body of the Plea consists of certain reasons against persecution. These are numbered up to "seventeenthly" and are really very comprehensive. The reasons in brief are: That Christ did not command persecution for difference of judgment in matters of religion; That he did command persuasion by his word and Spirit; That where persecution prevails the true ambassadors of the Lord Jesus are burned, banished and hanged instead of being permitted to deliver their Lord's message; That where forcing of conscience prevails it cannot be said that we have the liberty of the gospel in our land; That Christ came into the world to save sinners, not to destroy them; That the forcing of consciences is an offense to the Jews and others who are without and prevents their ever being converted; That it makes it necessary for native and foreign believers of the apostolic faith to depart the land and thus deprives the country of its faithfullest subjects and friends to its great impoverishing and weakening; That persecution causes much dissembling on the part of the less courageous and prevents the king and state from having trustworthy officials; That the effort to secure uniformity in religion makes a Babel of the church, for religious convictions are not changed by forced confomity; That true Christians are always a minority and false Christians a majority, hence the former are sure to be the victims of forced uniformity; That persecution of those that preach and teach Christ hinders the liberty of the gospel and encourages Jews, Turks, and pagans to persecute Christian teachers and preachers; but malefactors, willing liars, false accusers, false allegers and quoters of the Scriptures or other men's writings may rightly and justly be punished; That to force the conscience is a greater sin than to force the bodies of women and maids against their will and in doing so bishops play the antichrist; That the burning, banishing, hanging, and imprisoning of men and women by Protestants justifies papal persecutions as these do Turkish and pagan; That persecutions cause Christian men and women

to make shipwreck of faith and good conscience and send quick to the devil real heretics; That bishops and ministers who persuade the king and parliament to burn, banish, hang, and imprison, for difference of religion, are bloodsuckers and manslayers. "Therefore persecution for difference in religion is a monstrous and cruel beast, that destroyeth both prince and people, hindereth the gospel of Christ, and scattereth his disciples that witness and profess his name. But permission of conscience in difference of religion, saveth both prince and people; for it is a meek and gentle lamb, which not only furthereth and advanceth the gospel, but also fostereth and cherisheth those that profess it." Again, what could more adequately express the Baptist position than the following: "And it is well worthy of consideration, that as in the time of the Old Testament, the Lord would not have his offerings by constraint, but of every man who gave his offering freely; so now in the time of the gospel, he will not have people constrained, but as many as receive the word gladly, they are to be added to the church by baptism. And therefore Christ commanded his disciples to teach all nations and baptize them; that is to preach the word of salvation to every creature of all sorts of nations, that are worthy and willing to receive it. And such as shall willingly and gladly receive it, he hath commanded to be baptized in the water; that is, dipped for dead in the water."

This noble and important plea for liberty of conscience was followed in 1615 by "Persecution for Religion Judged and Condemned" . . . to which is added, An Humble Supplication to the King's Majesty; wherein . . . is proved, 1. That the learned usually err and resist the truth. 2. That persecution is against the law of Jesus Christ. 3. Against the profession and practice of famous princes. 4. Condemned by ancient and later writers. 5. Freedom in religion not hurtful to any commonwealth, and it depriveth not kings of any power given them by God." This also is a noteworthy work, yet it adds little to Busher's argument. But it contains a very interesting justification of the separation and of the insistence of the author's party on believers' baptism. The Supplication was first printed in 1620 and like Busher's work was addressed to King James.

Both were almost certainly written by John Murton, who returned to England with Thomas Helwys in 1611 or 1612 and who shares with Helwys the honor of being a founder of the General Baptist cause in England. Resolved, as they were, to die for their faith rather than flee from persecution, they did not hesitate to challenge the crown itself to a careful consideration of the evils of persecution and the advantages that would come to king and people from allowing the pure gospel to be preached and from giving such freedom as would make possible even the dissemination of error. The most striking feature of the Supplication is the author's attempt to weaken the argument constantly adduced by the advocates of persecution from Augustine onward from the precept and example of the Old Testament without impugning the authority of the sacred oracles. Another striking feature of this apology is the refutation of the argument adduced in favor of persecution from Peter's pronouncing the death sentence upon Ananias and Sapphira, Paul's denunciation of Elymas the sorcerer, and Paul's direction to deliver the Corinthian offender to Satan for the destruction of his flesh. It is claimed that the judgment in each case came from direct divine inspiration and the execution was divine and not human.

It seems highly probable that Roger Williams became acquainted with these remarkable pleas for liberty of conscience some time before he left England (beginning of 1631), where he refused gains and preferments in universities, city, country, and court to keep his soul undefiled and not to act with a doubting conscience, to settle in New England, where he hoped for toleration at the hands of those who like himself had left the home land in order to enjoy freedom of conscience. Moreover he had strong hopes of being able to aid in shaping the new community in such a way as to make it a place of refuge for oppressed consciences. He had already reached the conviction that separation from the apostate church of England must be absolute, and when, on his arrival in Boston, he was invited to serve the Puritan congregation there, he "durst not officiate to it," because it was an "unseparated church." He was prompted to declare that the magistrate may not punish

any "breach of the first table," as idolatry, Sabbath-breaking, false worship, blasphemy, etc., and he had created the impression that his head was full of crotchets and that he was pretty sure to be a disturbing element wherever his influence should be brought to bear. The Boston men prevented his settlement at Salem, but were unable to persuade the Plymouth community of his unfitness for spiritual leadership. Having labored for two years in the Plymouth settlement with the approval of the governor and of the community, differences arose because of his disposition to vent and impose upon others "divers of his own singular opinions." He was reluctantly dismissed to Salem, where a large number of brethren still earnestly desired his services and where in defiance of the Boston authorities he was elected pastor. Here he came into the sharpest conflict with the Massachusetts authorities. Almost from the beginning he had found fault with the charter of the company, which recognized the authority of King James as a Christian sovereign to dispose of the lands of the American natives and he had insisted upon the return of the charter with explanations that involved disloyalty to the king. He had objected to the citizens' oath of allegiance to the Massachusetts government, on the ground that oaths ought not to be administered to the unregenerate, being an act of religious worship, and that only Christ has a right to have his office established by oath. In his objection to the citizens' oath he had found so much support that the measure had to be abandoned. The fact is that he had reached convictions regarding the spirituality of religion and the evil of any sort of secular interference in matters of religion so strong that he was constantly coming in conflict with the theocratic government of Massachusetts, and he was so reckless and uncompromising in applying his principles that he soon became impossible as a citizen and was banished. In the midst of winter, having just recovered from severe illness, he betook himself to his Indian friends, whose language he had learned with a view to doing them good; and in the early spring of 1636 he formed at Providence, whither he had been followed by a few faithful friends, a settlement in which liberty of conscience was made funda-

mental. His efforts in America and in England to secure charters and privileges for what came to be known as Rhode Island, where for America and the world it was to be demonstrated that religious liberty does not mean anarchy, but is highly promotive of civil order, of Christian charity and brotherhood, of wholesome selfrespect and respect for the honest convictions of others, and of a hearty co-operation in every good cause, were so important as to entitle him to be regarded as one of the greatest of earth's benefactors.

As a result of correspondence with John Cotton, chief minister of Boston, who had had much to do with Williams's banishment and who in a long letter had sought to justify Massachusetts intolerance, Williams published in London (1643) an elaborate answer to Cotton's letter. The next year he published in London "The Bloody Tenet of Persecution for Cause of Conscience," which was by far the ablest and most complete defense of the principle of absolute liberty of conscience that had appeared in any age or any language. This was followed a few years later by his answer to Cotton's rejoinder entitled "The Bloody Tenet yet more Bloody, by Mr. Cotton's endeavor to wash it white in the blood of the Lamb; of whose precious blood spilt in the blood of his servants and of the blood of millions spilt in former and later wars for conscience sake, that most bloody tenet of persecution for cause of conscience upon a second trial is found more apparently and more notoriously guilty," London, 1652.

A few quotations must suffice to show the quality of Williams's polemics against persecution. Almost every imaginable phase of the subject is handled with a master's skill. Apt historical illustration, Scripture quotation, sarcasm, irony, and every device of expert polemicist are at his command. The following paragraph sets forth his matured conception of the relation of civil government to religion: The civil magistrate either respecteth that religion and worship which his conscience is persuaded is true, and upon which he ventures his soul, or else that and those which he is persuaded are false. Concerning the first, if that which the magistrate believeth to be true be true, I say he owes a threefold duty unto it: First, approba-

tion and countenance, a reverent esteem and honorable testimony, . . . with a tender respect for truth and the professors of it. Secondly, personal submission of his own soul to the power of the Lord Jesus in the spiritual government and kingdom. Thirdly, protection of such true professors of Christ, whether apart or met together, as also of their estates, from violence and injury. . . . If it be a false religion (unto which the civil magistrate doth not dare adjoin, yet) he owes: First,permission(for approbation he owes not to that which is evil) . . . Secondly, he owes protection to the persons of his subjects (though of a false worship), that no injury be offered either to the persons or goods of any." His horror of persecution is well expressed in the following: He speaks of "that body-killing, soul-killing, and state-killing doctrine of not permitting but persecuting all other consciences and ways of worship but his own in the civil state, and so, consequently, in the whole world, if the power and empire were in his (Cotton's) hand." Again: "Soul yokes, soul oppression, plunderings, ravishings, etc., are of a crimson and deepest dye, and I believe the chief of England's sins, unstopping the vials of England's present sorrows." "Only two things I shall humbly suggest . . . as the greatest causes, fountains, and tap-roots of all the indignation of the Most High against the state and country: First, that the whole nations and generations of men have been forced (though unregenerate and unrepentant) to pretend and assume the name of Christ Jesus, which only belongs, according to the institution of the Lord Jesus, to truly regenerate and repenting souls. Secondly, that all others dissenting from them, whether Jews or Gentiles, their countrymen especially (for strangers have a liberty), have not been permitted civil cohabitation in this world with them, but have been distressed and persecuted by them." Here is a fine bit of biting sarcasm: "Are the armories of the true King Solomon, Christ Jesus, disarmed? Are there no spiritual swords girt upon the thighs of these valiant ones that guard his heavenly bed, except the sword of steel to be run for from the cutler's shop? Is the religion of Jesus Christ so poor and so weak and so feeble grown, so cowardly and base, that neither the soldiers nor commanders in

Christ's army have any courage or skill to withstand sufficiently in all points a false teacher, a false prophet, a spiritual cheator or deceiver?" He thus expresses succinctly his view: "This tenet of the magistrate's keeping the church from apostatising, by practicing civil force upon the consciences of men, is so far from preserving religion pure that it is a mighty bulwark or barricade to keep out all true religion; yea, and all godly magistrates for [from] ever coming into the world."

As a founder of a state no less than an advocate of civil and religious liberty, Roger Williams deserves the everlasting gratitude of all mankind, and as Baptists we glory in the fact that the first state ever founded on the principle of absolute liberty of conscience was founded by the man who about two years later (1638 or 1639) founded the first Baptist church in America, and though he became dissatisfied with the authority for introducing baptism anew after the mediæval apostasy and assumed the position of a seeker, he continued to the end of his long life an advocate of fundamental Baptist principles. By his personal influence exerted alike in England and America, no less than by his widely circulated writings, he convinced multitudes of the evils of intolerance and the practicability of religious liberty.

A noble coadjutor of Williams was John Clarke, one of the founders of Rhode Island, the founder of the Newport Baptist church, a life-long and consistent Baptist. As preacher, physician, and statesman, he exerted a mighty influence in America and in England in favor of civil and religious liberty and was instrumental in procuring from the government of Charles II. a charter (1663) which provides that "no person . . . shall be anywise molested, punished, disquieted, or called in question for any difference of opinion in matters of religion which do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious concernments." In his "Ill News from New England; or, A Narrative of New England's Persecution," published in London in 1652, Clarke gave an account

of cruel persecution suffered by himself and some Baptist brethren on a visit to Massachusetts, and advanced with clearness and vigor the usual arguments in favor of liberty of conscience.

Williams and Clarke both spent much of their time in England during the Cromwellian reign and exerted through their writings and their personal intercourse with leading statesmen and divines a mighty influence in favor of liberty of conscience as against toleration, which most of the Congregationalists and Puritans thought sufficient. Milton, a Baptist in principle, if not a member of a Baptist church, wrote strongly in favor of freedom of the press and the toleration of all forms of Christianity except Roman Catholicism. Like most Englishmen of his time he regarded Romanism as so fundamentally opposed to the principle of religious liberty and so unscrupulous in the use of means for the overthrow of evangelical religion, that no state could afford to give free scope to its propaganda. In England from the Revolution onward, while never losing sight of the principle of absolute liberty of conscience, Baptists in co-operation with other dissenters directed their efforts chiefly toward the abolition of such obnoxious measures as the Corporation and Test Acts.

In New England the Act of Toleration (1689) was ignored and Baptists were for more than a century later obliged to offer passive resistance to the efforts to force them to pay for the support of the churches of the standing order. The Warren Association was formed in 1767, partly as a means of securing co-operative effort to secure religious equality for Baptists and for all. From 1772 onward Isaac Backus, the Baptist historian, became recognized champion of the New England Baptists in their struggle for liberty of conscience and he published much in this interest. He had the co-operation of James Manning, Hezekiah Smith, John Gano, and other leaders; but then came the War of Independence in which the New England standing order and New England political leaders were in complete agreement in making independence of Britain the great issue, and in regarding the agitation of Baptists for redress of grievances as inopportune, if not unpatriotic. Absolute religious equality was not secured in Connecticut until 1820, nor in Massachusetts until 1833.

In Virginia also Baptists were still suffering sorely because of the special privileges of the established Episcopal Church and the very restricted toleration accorded to dissenters. The Separate or New Light Baptists, an outgrowth of the Great Awakening, were too zealous to limit their activity to licensed places and persons as the law required, and in the face of bitter persecution, involving heavy fines, imprisonment, distraint of goods, etc., their numbers had multiplied. The Baptists were in the forefront of the War of Independence and the clergy of the Established Church and their loyal members were strongly British in their sympathies. Perceiving their advantage, Baptists began in 1775 to agitate their grievances and to petition the General Assembly for the abolition of the church establishment and the protection of all religious societies in the peaceable enjoyment of their own religious principles and modes of worship. Jeremiah Walker, John Williams, and George Roberts were appointed by the General Association to carry its wishes into effect. In 1776 Baptists, in co-operation with others, secured the suspension of the payment of the salaries of the clergy. A little later they were able to defeat a general assessment measure in accordance with which a tax for the support of religion was to be collected from all, but distributed among the denominations, each man's taxes going to the support of his own church. In 1779 Baptists secured from the legislature for themselves and other dissenters the recognition of their right to celebrate marriages. A General Committee was constituted by the General Association to look after all the political grievances of the denomination. Reuben Ford and John Leland with rare statesmanship and courage conducted the Baptist campaign for the complete disestablishment of the Episcopal Church, and they had the co-operation at last of the free-thinking statesmen Jefferson and Madison. They secured in 1786 the repeal of the incorporation act that constituted the title of the Episcopal to consider itself the state church. In 1799, in co-operation with others, they completed the conflict for religious equality by securing the confiscation of the landed endowments of the Episcopal Church. The representatives of the Baptists kept close watch over the drafting and

adoption of the United States Constitution. When the first copies appeared in Virginia in 1788 John Leland addressed to George Washington a noble letter in which he expressed the fear of his brethren "that the liberty of conscience, dearer to us than property or life, was not sufficiently guarded," and pointed out what seemed to Baptists an imperative need. Washington replied with the utmost courtesy and appreciation and promised to use his influence for further safeguarding religious liberty, should the Constitution be found to be defective. Article I. of the amended Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for the redress of grievances." The wisdom of this provision has been amply demonstrated by one hundred and twenty years of history. I doubt if a single individual among our 80,000,000 could be found who would wish to have any restriction placed upon the profession or propagation of religion. Even Roman Catholics in America glory in our liberty of conscience, whether it be with perfect sincerity and without mental reservation it is not for me to say.

It is not within my province to show how the example of the United States of America has helped forward the cause of religious liberty throughout the world. But I greatly rejoice over all that has been achieved in Europe, Asia, and Africa for liberty of conscience, and I hope to live long enough to see the last vestige of religious oppression swept away from every civilized land in the world.

MEAT OFFERED TO IDOLS.

(*I. Corinthians viii.-x.*)

A Study in Christian Ethics, Showing the Ethical Basis of Service.

BY MRS. SALLIE NEILL ROACH, LOUISVILLE, KY.

I. In the so-called Christian world, what are termed evangelical churches vary from the extremes of ritualistic Episcopacies to the simplest organizations of congregations insisting upon a personal confession of faith in the Lord Jesus Christ as a requisite for membership. Especially in the latter form and its approximations, is it patent to the careful observer that, according as one or another party is in the ascendency, the pendulum of religious life swings within the limits of a few decades from the extreme of rigidly enforced rules that shut in church members like a prison wall, to the opposite extreme of no rule at all, and apparently no boundary line between the church and the world, but instead, the broadest liberty of partnership and intercourse. The one extreme robs Christianity of all attractive power, substitutes Sinai for Calvary, and renders religion obnoxious and life a burden by repetitions of "Thou shalt not." The other robs Christianity of all resisting power, obliterates Calvary from the face of the earth, and renders religion a travesty and life a farce by the removal of all sense of reverence and obligation.

It is an established geometrical fact that two lines extending from the same point, but on opposite sides of a perpendicular, and diverging therefrom, if they fall at equal distances from the foot of the perpendicular, make equal angles with the perpendicular. It is also an established geometrical fact that from a point one perpendicular can be dropped to a line, and but one. Surely, truth is the right line dropped from God, the

Centre, to the chord of man's need, and it is clear that the swing of the pendulum of human caprice must cut this chord of man's need at equal distances from the perpendicular. Is it not possible that God, who gives all truth, would here teach us a measure of spiritual as well as of earthly things, and would lead us to see that the angle with truth made by the position of the pendulum at one extreme is as great as that made by its position at the other?

What then is the perpendicular? Has God's word left us in the dark upon this important subject? Is there no statement that will define and guarantee right liberty of action to those who are declared to be free in Christ Jesus? Is there no message that will reveal a boundary of God's drawing that shall effectually separate believers from the world, and enable them, both individually and collectively, to be strong to attract while they are also strong to resist?—that will leave Calvary the one dominant point in a religion that is neither obnoxious nor a travesty, and whose logical life is neither a burden nor a farce? It must be evident that it will not do to seek this boundary line through any effect of the ordinances committed by the Lord Jesus to the apostles to be perpetuated by those confessing the Redeemer's name. These are designed to be simply declarative of existing conditions, and they may be administered when the eye of man fails to detect that the conditions do not exist. Moreover, it is especially among those and for those in whom these conditions are declared to be real that the boundary line is sought. If the ordinances in themselves were sufficient hedge, why should the churches seek to erect more? Neither will it do to seek this boundary by means of emphasis upon the commands in the Moral Law. These are binding upon all, with only this difference:—they appeal to the unbeliever through the fear of death and to the believer through the fearlessness of love. Besides, those lines drawn by the "Thou shalt not" of what is usually termed a Puritanical Code exclude things not condemned in the Moral Law, and, therefore, not wrong in themselves; things admitted by many to be harmless and innocent; things claimed by some to have been proven helpful and intrinsically good; things acknowledged by

all to be freely used and really enjoyed by the world; things denied by none to have been, at various times, at various places, and under various circumstances, indulged in and abused until their effect becomes pernicious to men in general and antagonistic to the cause of Christ in particular. The question at issue relates to these things, and is, therefore, one belonging neither to the wide reaching Moral Law nor to the inflexible Positive Commands of the Lord Jesus, but must be assigned to the province of Christian Ethics; hence it is evident that the solution cannot lie in the authoritative "Do this" that enjoins the ordinances, nor in the unchangeable "Thou shalt not" that shuts off moral wrong, but that it must be in a deep, root principle that is capable of constant and varied application. "That the man of God may be thoroughly furnished unto all good works," this root principle is illustrated and explained by the Holy Spirit through His servant, the Apostle Paul.

II. Corinth and its Question.

In the great city of Corinth, long given to the worship of idols, there was, in the days of Paul, a body of people professing faith in the Christ whom Paul had preached to them as having been put to death for the sins of men, and having been raised "out from among the dead" for their justification. Wherefore, these people claimed redemption through Him, and, renouncing the gods of their neighbors, they acknowledged their allegiance to the Eternal Triune God. In regard to a custom at this time prevalent in Corinth as in all Grecian cities, in Vol. XXI., page 133, under the head of "Sacrifice," "The Encyclopedia Brittanica" says: "If all sacrifices are not convivial entertainments, at least the tendency is to give to all feasts, nay, to all meals, a sacrificial character, by inviting the gods to partake of them (Athenæus, V: 19). Thus the Roman family never rose from supper until a portion of the food had been laid upon the burning hearth as an offering to the Lares, and a similar practice was probably followed in early Greece. At all events the slaughter of an animal (which gave the meal a much more luxurious and festal character, animal food not being in daily use with the mass of the agricultural population

of the Mediterranean lands) seems to have been always sacrificial in early Greece, and even in later times St. Paul assumes that flesh sold in the shambles would often consist of εἰδωλόθυτα. Among the Semites sacrifice and slaughter for food are still more clearly identified; the Hebrews use the same word for both, and the Arabian invocation of the name of Allah over every beast killed for food is but the relic of a sacrificial formula. The part of the gods in such sacrificial meals was often very small, the blood alone (Arabia), or the fat and thighs (Il., i. 460), or small pieces of each joint (Od., xiv. 427), or the blood, the fat, and the kidneys (Lev. iii)."

Evidently, the commonly accepted meaning of all this was that the god, having been thus honored, and being thus a sharer in the feast, the partaker, while gratifying his appetite, became a recipient of the divine favor and blessing; afterward, the meat being offered for sale in the shambles, both dealer and purchaser, so far as they had reason to know or suppose that sacrifice to the gods was a primary intention, became partakers of the altar. Therefore, any profit or pleasure resulting through means of this meat might mean allegiance to the idol, and become questionable accordingly, while at the same time the intrinsic merit of the meat would be by no means impaired. The Corinthian Christians, being familiar with the evils of idolatry, and recognizing only one God and one plan of salvation, were naturally alarmed, and inevitably the question concerning the proper steps to be taken with regard to those using this meat had been sprung among them, and evidently, had been referred to the Apostle Paul. The fact of the presentation of this question and the nature of Paul's answer reveal two parties existing in the church at Corinth, as there have been two parties in the churches of all time—the one party contending that the meat should be placed under a ban, and church lines rigidly drawn thereby; the other party contending that the meat was good, had its proper uses, was often necessary, gave wholesome enjoyment, and that Christian liberty was attacked by its opponents.

It can not be difficult for one who thinks to perceive that the use by the Christians, for either pleasure or profit, of the meat

offered to idols at Corinth stands as the concrete act representing the principle that recurs again and again in the all-important fact of the use by Christians of all ages, for either pleasure or profit, of those things not excluded by positive command of the Master nor forbidden in the Moral Law, therefore not in themselves or in their use wrong; but subject to abuse, and therefore concerning which the pendulum of religious sentiment swings. It can not be less difficult to perceive that the answer given by Paul, the Apostle, in Chapters VIII., IX. and X. of First Corinthians must be the answer of Inspiration for all time to all questions which, not coming under the head of prescribed limitations, may not be answered by definite precept, but which, coming under the wider scope of Christian Ethics, must be answered by the application of a principle as authoritative in its Divine source.

III. First Postulate—VIII: 1-6.

Paul lays down the first postulate of this principle in Chapter VIII: 1-6, and in verse nine asserts the consequent liberty of the Christian. The fact that the meat had been offered to an idol did not in any wise establish the existence of the god, or, in the Christian's own mind, render partaking thereof an acknowledgement of the idol or divert his worship from the true God: so that it was entirely possible for the Christian to eat this meat, returning humble thanks to the God he served; and under "eat" it is fair to include buy, sell, use, enjoy, or any other presupposed or contained term. Moreover, the sustaining and pleasure-giving properties of the meat were designed to meet the man's normal desires that craved and were satisfied by them. Hence, to forbid this meat was to forbid to a man "the free use of his native powers in the gratification of his normal desires,"* and one so hampered would instinctively feel that he was deprived of an inherent right which Christianity was meant to confirm. In like manner, it is evident that while certain things both in the lines of business and pleasure have been perverted to the acknowledgement of gods many and base (i. e., have been abused), it is entirely possible for the Christian, holding all things in subjection to the one true God, and receiving all things from Him, in humble service and thanks-

*Ethics: Noah K. Davis. P. 47.

giving to partake of (i. e., to use) these things and swerve no hair's breadth in the allegiance of his soul. It is also true that in all things created and permitted to go unhedged by the Divine "Thou shalt not" there is some property which meets and satisfies the norml desire for which it was provided. Such being the case, no power in all the universe may come between the Christian and his Lord and deprive him of his recognized right without being guilty of trespass. If the "broad" principles of the Second party which would swing the pendulum to the extreme that removes all restraint were correct, Paul should have stopped right here, leaving the liberty lovers of Corinth and elsewhere quite free to use and enjoy all questionable things as they might see fit, without being subjected to the criticism or hampered by the expostulation of the opposing party. If the prohibitory principles of the First Party which would swing the pendulum to the extreme of limitation were correct, right here would have been the time to lay them down, and Paul would doubtless have exhorted that party to deal rigorously with the offenders and to maintain well defined church lines. Carrying out this same idea, it is not improbable that he would have besought them as the city became Christianized to urge the authorities to take steps to check the use of this meat, and so prevent the spread of idolatry; for no one went farther in opposition to idolatry than the inspired Paul. But the grand old apostle endorsed neither of these two parties. On the contrary, having asserted, in a way that was startling to the members of the First Party, the perfect right of the offenders to continue in the supposed offense, now, in a way that is startling to the members of the Second Party, he turns his attention to them.

IV. Considerations for the Meat-eaters.

a. VIII: 7-13. Christ's right *through* His servant.

Granting that they had a right to eat this meat (understanding all the terms presupposed by or contained in "eat") and did so, suppose that some one who had not so clear a conception of the God-head, but saw only the customs of the community, being influenced by their example, should eat likewise, but with a different understanding and motive, and so that

one should be led into sin. Paul makes the argument that the Christian, having the right to eat the meat, has also the right to let it alone, and if he sees that his eating might directly or indirectly lead into sin another for whom Christ died, then his own obligation to the Christ,—which is the recognition of the Master's right through him as well as in him—should constrain him to abstain. Suppose the Christian of today, finding profit physical, substantial, or intellectual in some questionable pursuit or recreation, engaging therein with the purest motives, and holding his enjoyment within most prudent bounds, should yet become aware that others, being influenced by his example, were in danger of being drawn into the swift current made by some trend of this same questionable thing toward evil, and of being borne down thereby, and should persist in asserting his right and in carrying out his pleasure, would there not be cause for alarm lest the very liberty with which Christ endowed him might become "a stumbling block to them that are weak" and the enjoyment of it an offense to the Master? It is better far, that one claiming redemption through the Christ should surrender his admitted right and "eat no meat while the world stands." This argument is based upon the assumption of the higher right of the Redeemer to the ingathering of the souls for which He died, at least being unimpeded by those who have openly confessed His grace. Though the right of the individual may be recognized and conceded, yet if its insistence may be the means, directly or indirectly, of leading another into sin, and so opposing the right of the Master, then it is clear that the exercise of the servant's right becomes in itself a trespass.

b. IX: 1-6. Christ's right *by* His servant.

Again, Paul reminds the Corinthians that he as an apostle has an unquestionable right to marry, as did Peter and others; and yet, he had waived that right, in order that he might give himself more untrammeled to the Gospel work, which in Paul's case necessitated journeyings almost impossible for a woman. Granting fully the right of free action that is involved, yet if the Corinthian meat-eater found that he was thereby hampered when he would speak to his neighbor on the subject of idolatry;

if the acquisitive or pleasure-loving Christian of today finds that his power for usefulness is curtailed by the pursuits that he has chosen, and that he may not be so efficient in the great matter of soul-saving, for which especially the Master left him here, then surely, the right of the Master in His servant should take precedence over the right of the servant in his pursuit, and the servant of the Lord Jesus should be the first to recognize that fact. The argument is that the right of the servant to gratify his normal desires by means of this "meat," though justly conceded, should voluntarily yield its claim before the higher right of the Master to gratify—by means of His servant —His desire to secure the salvation of souls;—right acknowledging right, and supremacy being a right. Whenever the rights of Christians, collectively or individually, antagonize the right of the Christ by the Christian, the same Shepherd-Lord who made clear Paul's duty in regard to marriage, and who in His providence brought fact and principles before the consciences of the meat-eating Corinthians, will bring the fact clearly and persistently before the conscience of each one in whom the Master's right is endangered, even if attention must be enforced by the stone from the unerring sling.

c. IX: 9-23. Christ's right *with* His servant.

It is one of the elementary teachings of Christianity that those who preach the Gospel shall live of the Gospel, and upon this Paul always insisted. But if at the same time he had claimed the support that was rightly his, it is easy to see that there would not have been wanting those who would have insisted that Paul had a personal motive in laying down this principle, and, obviously, this would have weakened the force of his whole preaching. He uses this as a third illustration and argument for the great idea that he is trying to explain, and shows that although he had a perfect right under the divine ordinance to claim support from the churches, he yielded the right, because its insistence would have greatly weakened, if it had not nullified his entire teaching. Therefore Paul made tents for a living and was chargeable to no man, while he taught the young church at Corinth that it must support its preachers; thus yielding a just right to render more

emphatic the declaration of a basic principle. The argument is that the right of the Christian to pleasure or profit should be held loyally subordinate to the right of the Christ as the Christian is permitted co-partnership in the establishment of Gospel truth. It is not hard to see Paul's application. It would be almost impossible for A, who is a Christian in Corinth deriving both pleasure and profit from this meat, to convince his neighbor C, who is an idolater, that he ought not to touch it, or his neighbor B, who has been trying to win C to the Christ, that he is trespassing upon Christian advancement by limiting Christian liberty in his avowed efforts to secure rigid measures. If instead of the meat that was questionable at Corinth something that is questionable today be substituted, will not the facts of the case remain unaltered? It becomes simply a question as to the relative importance of the disputed right, which represents Christ's partnership with the Christian in things temporal, and the truth to be taught, which represents the Christian's partnership with the Christ in things eternal. If the interests of the two partnerships should conflict, from which would the Master first withdraw? And yet, Paul insists that it is the right of each Christian to study his own position and to choose before the Lord, and therefore, encroachment upon that right is a trespass.

d. IX: 23-27, X: 1-13. Christ's right *in* His servant.

So far in the argument, the point of view has been objective, leading the meat-eater to consider the Master's higher right to gratify His normal desires through, by, and with the instrumentality of His servants, the redeemed:—these living to confess and rejoice in an inseparable union with their Lord. Now the matter is reached from a subjective standpoint, the meat-eater being invited for a moment to consider himself, as the apostle uses a familiar illustration. All at Corinth were familiar with the famous Olympian Games. All knew the rigorous training to which the contestants were subjected, and with what perfect willingness they consented to be deprived of anything that hindered or was supposed to hinder their personal physical development. All contestants entered the race, but all did not receive the crown. That was awarded to him whose achieve-

ment proved most thorough subjection, and therefore, most thorough development of the physical nature. And the prize was only an olive wreath and the glory of winning it! A kindred illustration is made from the Jews. All left Egypt, yet all did not share in the glories of Palestine;—for there were many among them who desired more their present ease and gratification than the prize that lay beyond, and were not willing to submit, under training, to the deprivation and discipline that were essential to achievement. The first and lower appeal of this argument is that regardless of relation to others, if the individual insisting upon an admitted right thereby places in jeopardy a higher—because a more enduring —privilege, self-interest demands that he yield the right which is good for the sake of the privilege which is better. Herein lies the question of expediency which is so intimately connected with the question of "Meat offered to idols". But this argument has its second and deeper significance. For it is obvious that if the insistence of a right forfeits a privilege that is higher, and thereby prevents development into that which was possible, a grievous trespass has been committed not only against those who might have been stimulated or helped by the development attained, but also against the Saviour who has the supreme right in His servant to the service of the highest development attainable. All Christians,—both those of Corinth and those of today,—are accepted in Christ, and are therefore saved; but all do not wear the same crown nor have the same reward. Paul pleads that the Christian, by insisting upon his right, may cut short his privilege of higher attainment, thereby limiting his future service, and so dim the splendor of his crown. Precisely as if he, Paul, having insisted upon his support from the churches, had thereby been less able to gain the confidence of the Corinthians, and consequently, winning fewer souls for Christ, would, on sound business principles, have had less share with Christ in glory. As a matter of expediency, not only would he yield the present right for the sake of the future privilege and its reward, but he understood that it was to the interest of the Saviour that he should win more souls, and the glory of the Master would be enhanced by the develop-

ment and attainment of His servant;—for the Christian's highest and best is the right of the Christ. So the question resolves itself not into the maintenance or deprivation of a right, but into the suppression or development of powers granted by the Spirit for the Master's sake, and, more deeply, into the choice between claiming from others the recognition of a right for one's self and claiming from one's self the recognition of a right for the Lord Jesus. Paul was jealous for the Christ and earnestly desired to awaken in his brethren this holy zeal.

e. X: 15-21. Christ's right *from* His servant.

It was a recognized fact among the ancients,—among all people who erected an altar and offered sacrifices thereon,—that those who partook of the sacrifice, by that act, acknowledged themselves sharers in its benefits. This was thoroughly understood in the old Jewish economy. Likewise, those who partook of the emblems of the body and the blood of Jesus stood before the world as confessed beneficiaries of that greatest sacrifice;—and such was the Divine intention. In all the sacrificial feasts of the heathen this was the idea designed to be conveyed, and the idea invariably received by those who from the outside witnessed the partaking. The fact that some single partaker attached no value to the sacrifice, and in no wise meant his partaking to be a confession of its benefits (while this fact concerning himself might be literally true) did not at all prevent his position from being misunderstood by those outside and by others partaking. All saw that he partook, and he knew how the act would be invariably construed. If he declined to be considered a beneficiary by those who might not be able to know or understand his individual motives, (X: 28), then by the foundation premise that he was free in Christ, he could be under no constraint to partake. He had full power to refuse; but partaking, he must abide the consequences of being misunderstood. Furthermore, Christians recognize—so Paul argues—but two great, controlling powers,—God and the devil. Ignoring the idol, (which is the basis of the claim of the Christian's right,—VIII: 4-6, —) one must perceive the fact that sacrifice which is not directed by God and offered to

God is instigated by the evil one, and, albeit indirectly, betokens subjection to Satan. These are plain statements, but it is necessary to confront plain statements when searching for the truth. God and Satan are thoroughly antagonistic, and therefore it is a supreme contradiction for one to stand before the world as a partaker of a sacrifice offered to God and also of another sacrifice which, by his own premise, he must acknowledge is "sacrificed to devils". The argument is that what is not directly subservient to God and intended for His glory, is directly against Him, and eventually will be so proven. The question is resolved not into the right of the Christian to use for profit or pleasure that which God has not forbidden, nor into the purity of his motive, but into the higher right of the Lord Jesus to the unquestionable allegiance of His blood-bought servant who is clothed in the livery of His own righteousness. Paul would remind not only the Corinthian meat-eater, but also the Christian of today of the constant liability of this higher right to be assailed by his action. In such a case, would not the insistence of the lower right become a serious trespass?

f. X: 20-22. The Spirit jealous for Christ.

But Paul has already entered upon the weightiest part of his argument. It is not so much a question whether the Christian, denying the right of his fellow-man to sit in judgment upon his act or to question his allegiance, shall be uninterrupted in his right to use and enjoy that which God has not forbidden, as it is whether the Holy Spirit, whose mission it is to guard the interests of the Son, will insist upon the right of the crucified and glorified Saviour to receive honor through, by, with, in, and from the daily lives of those whom He saved at so great cost to Himself, regardless of any and all cost to them. Will the Holy Spirit view with complacence the dishonor thrust upon the Christ as the act of His redeemed—albeit, that act arose from lack of reflection alone—is interpreted by the world as acknowledging a benefit received from an altar whose erection was instigated by the Arch-adversary? It is obvious that the Spirit will vindicate the honor of the Son,—but the question arises, How? The benefits of the great Messianic sacrifice having once been bestowed, the promise is that they shall

never be withdrawn nor the beneficiary be repudiated. No one teaches this more emphatically than Paul (Romans, VIII: 31-39), but he argues here that it is an unwise thing for that beneficiary to provoke the Lord to jealously;—that is, for the servant to insist upon a right until the Holy Spirit shall be constrained to insist upon the higher right of the Master. In such a case, the honor of the Christ and the sanctity of His sacrifice will be vindicated by putting upon the servant the measure of reproach else thrust upon the Master until the servant is thereby led to a realization of the principle involved, and, having been made to perceive his position, is at last brought to open confession of it and to unquestionable and unquestioned allegiance.

Although here Paul simply reminds the Corinthians of a condition possible as the result of their insistence upon their rights, yet elsewhere Inspiration has not been silent with regard to the ills resulting from the provoking of God to jealousy. When Israel of the Type provoked Jehovah to jealousy by affiliation with idolaters, though this affiliation began in the natural and seemingly proper interchange of national courtesies, (I. Kings, III: 1-3, IX: 16; II. Kings XX: 12-13), the divine protection was withdrawn and the nation was permitted to drink this chosen cup of affliction and its unseen consequences even to the dregs of the Babylonish captivity. Having been taught the cause by the experimental knowledge of the effect, Israel learned that her right to liberty as God's chosen was subservient to God's right to allegiance from the people that He had redeemed, and after the Second Temple had asserted the supremacy of Jehovah in the hearts of His own, as He had done to Egypt, God measured out to Babylon the punishment of her arrogance and pride. Paul trembled lest the Corinthian Israel of the Antitype should thus provoke an unchangeable God to jealously and find their boasted spiritual liberty ending in a spiritual captivity and afterward in a Second Temple whose corner-stone would be laid not only with joy and thanksgiving but with lamentations and bitter tears. Is the Father less jealous today?—or the Holy Spirit less watchful of the honor of the Son? If we could only stop and think that for every

right that the Christian has in Christ—and certainly, he has none apart from Christ—the Christ has a corresponding, and necessarily, a higher right in the Christian! When these rights are at issue, it is not hard to understand for which the Holy Spirit will demand and obtain the precedence.

V. Right here, it may be well to draw a comparison not only between the positions but between the characters of the Christian meat-eaters of Corinth, and the Christian liberty-lovers of today, and between those of both eras who would maintain rigid measures with relation to all questionable things: for human nature is unchanged, and these same classes would doubtless have occupied each other's place, if they had lived in each other's age. Evidently, the meat-eaters of Corinth were bold, fearless men; men who were the Cavaliers of Christianity; men who desired and demanded that *their* actions should be considered above reproach; men with strong social instincts; men of independent natures who were disposed to do their own thinking and to act accordingly:—yet, they were quick rather than deep thinkers, and, like Cavaliers of all ages, were men more given to action than to thought. They had accepted Christ honestly and sincerely; they ignored the idol; they knew that the meat was good and that it supplied a normal desire of their lives; they believed that God gave it, and that God desired the welfare and the happiness of His children. If they saw fit to use it for their sustenance or pleasure, they could not see that it concerned others, (who might likewise do their own thinking,) especially, since they did not at all insist—as did the other party—that their action should be imitated. Is not this a pen-portrait of many a Christian today, who is conscious of sincerity in accepting the Saviour, and who feels that his actions are the subject of harsh and unjust criticism? But these Corinthians were wrong in one premise:—their actions did concern others. Paul showed them that they concerned the idolaters at Corinth; that they concerned their Christian brethren who might be helped or hindered by them; that they concerned the cause of Christ and all who were working for that cause; that they concerned the better part of themselves far more than they themselves thought; and

more, that they concerned the Master who died to save them;—and yet the Holy Spirit had taught His apostle to recognize their asserted right.

Members of the other party were men who did their thinking in prescribed lines, and then in turn, wished to prescribe those same lines for others; men who had the courage of their convictions, if made sure that they were in proven paths, but lacking the dash and boldness requisite for broader investigations; men in whom the social instinct was less marked and whose religion inclined to an ascetic form; men who were the Puritans of Christianity, not one whit less stern with themselves than they were disposed to be with others, and yet evidently moved by a desire to bring all to their own standard of piety, peaceably, if they could, but by appeal to a higher power, and forcibly, if they must. The shallowness and consequent apparent carelessness ot the Second Party were shocking to the First; while the narrowness and consequent apparent bigotry of the First Party were intolerable to the Second, and at Corinth, as in every age of history religious or political, wherever the Puritan and the Cavalier have come together, the clash was inevitable;—for each must learn that the effective Christian is neither Puritan nor Cavalier, and yet he is both in Jesus Christ.

VI. X: 23-33.

Finally, Paul gives the terse summing up. He reiterates the right of the Christian to whom "there is but one God, the Father,—and one Lord Jesus Christ" to use all things that God has made, no man forbidding, but he urges that each individual Christian should hold this right subservient to Christ's interest in himself or in others,—that is, to the Saviour's right to honor and glory through, by, with, in, and from the soul that He has saved. If eating the meat will help him to serve the Master, then no man may interpose, "for the earth is the Lord's, and the fullness thereof"; but if there is the slightest reason to believe that the exercise of his right would, in any wise, conflict with the Master's right where he is concerned, then surely, that which was lawful would become "not expedient"; and that which is "not expedient" in the Master's name, being against

Him, necessarily becomes a trespass. Therefore, the great law of Christian Ethics is laid down in verse 31:—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." This is the climax of altruism, and is the perpendicular drawn from the Divine Center to the chord of man's need. In its deep, root principle, which is capable of extensive and varied and constant application, we find the true boundary effectually separating the believer from the world yet leaving his liberty unrestrained,—since all things are placed under his control and subjected to his service to the end that he may glorify his Saviour,—narrowing his actions to the interests of One Person, and thereby broadening them to the interests of all humanity.

That the maxim quoted is one belonging exclusively to Christian Ethics is clear, because the secret of its meaning is reached only through an acceptance of the vicarious atonement and righteousness of the Lord Jesus and the consequent acknowledgment of Him as Saviour, and therefore Master. It appeals to no one visible church organization with more emphasis than to another, but seeks its way to the heart of every individual member of the great Spiritual Church, the Bride of the First-born. Its principle has never been attained by height or depth of human philosophy, and to the world its wisdom is folly. For the unregenerate man, there is no argument connected with the Lord Jesus that can have any weight whatever, even though he may be a member of some ecclesiastical body. Until he has answered the one great question relating to the acceptance or rejection of the Christ as his Saviour, there is no other question concerning the Divine Son offered by Inspiration for his consideration. God never appeals to the sinner's love as a constraining power. He simply offers His own as witnessed by the Cross, and reserves him for later judgment, if that is refused. Finally, this maxim, with its far-reaching possibilities, is made the peculiar property of Christian Ethics because it is so ordained that the blood-redeemed, for whom all things work together for good, shall constitute the controlling factor of the world, and to them belongs the right, dearer than all others, of ultimately deciding all perplexing

questions with which humanity ecclesiastical or non-ecclesiastical is confronted:—the decision of the many units attaining unity in Jesus Christ. Shall that right, for the sake of any personal gratification, be neglected or surrendered?

It is a foregone conclusion that when each Christian, on his knees, in the fear of the Lord, faces this great question of "Meat offered to Idols" and decides it in the light of eternity, that then, and only then, will the constantly recurring difficulties with which he is confronted be finally solved;—solved at the tribunal of his soul with a decision that no power, civil or ecclesiastical, may render or reverse; solved without bickering, animosity or complaint; solved in the supreme assertion of the soul's liberty in Christ, which is always quick to recognize the prerogative and the limit of soul-liberty in another; solved in that true humility that reverences the Father as the Giver of all good, and that which He has given or ordained as good. Moreover, it becomes apparent that the solution of this question, being contained not in a "Thou shalt" or a "Thou shalt not" of unyielding Law, but in this maxim of Christian Ethics that is to be applied to each presented condition, may be found by no individual Christian for another; by Christians of one generation for those of another generation; by Christians of one land or clime for those of other countries. The fact that in the days of Paul it conflicted with Christ's rights where he was concerned for the Corinthian Christian to eat meat by no means proves that it would have been wrong for the Jerusalem Christian (idolatry not being a practice among the Jews) of the same period, or for the Christian of the United States today. On the other hand, the fact that indulgence in anything which in itself is so simple and so wholesome as meat might be trespass upon the rights of the Master and fraught with proportionate ill to the servant and loss of good to humanity proves that nothing can be exempt from the condition of this question. At the same time, it is true that this condition—"offered to idols", i. e., perverted to evil—is, with regard to some articles, pursuits, and pleasures, more emphatic, more widely recognized, and more frequent in various times or places, than may be predicated concerning others. It is as if in certain cases was

erected the signal of special danger. It behooves the Christian to be on the alert, beginning every day afresh, constantly trusting the promise "In all thy ways acknowledge Him, and He shall direct thy steps."

Finally, to the careful thinker, it must be evident that the Christian's responsibility for the existence and spread of evil about him reaches to the last atom of his willingness that God should be glorified wherever he is concerned and at all costs to himself;—and no farther. But that is a limit that more and more as it is comprehended will serve to keep his eye fixed steadily upon the Master as the great Captain not only of his but also of the world's salvation. For whatever the Christian is, whatever he does, he is first and above all things, by the grace of God and through the power of the Holy Spirit, a soldier of Jesus Christ; and the war is against evil, the contest is for immortal souls, and the victory is to the Master's glory. Whatever, then, will make him more efficient in soul-winning, that let him do. Whatever will lessen,—no, no, that will not increase his efficiency in soul-winning—that let him, exercising his God-given liberty, prayerfully and carefully avoid. Day by day, in humility and fear, yet in the grateful consciousness of his kingly powers, let him draw for himself this boundary:—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

HILL CLIFF IN ENGLAND.

W. T. WHITLEY, M.A., LL.D., PRESTON, ENGLAND.

I.—The Period of Myth.

Within an hour of landing at Liverpool lies an old burial-ground which has been used by our kinsfolk for nearly 250 years, and is probably the oldest Baptist cemetery in Britain. The real history is very interesting, and illustrative of the troubles around the rise of our denomination in the old country. Unfortunately it has often been studied by people whose outlook was too narrow, and who have missed other facts of great importance needful to a comprehension of what they saw. And more unfortunately still, the craving for antiquity has misled others with the desire to carry back our history, into too credulous repetition of vague statements. Most unfortunately deliberate forgery has been resorted to about thirty years ago, which has succeeded in deceiving innocent visitors who never suspect that they are the victims of fraud. These forgeries have brought some shame on us in the neighborhood, and deserve explicit exposure in Baptist circles for all of us who value antiquity, yet value honesty more. As many Americans have heard of this place, and some call every year to see it, they may welcome a critical statement, first of the false legends, then of real facts, some of which have been quite recently discovered and woven together by the present writer.

There was a stone in the burial ground dated 1357, now broken, and with the date damaged. Much local criticism of this has been printed, and it appears that charges of forgery were openly made and not denied, though countercharges of wilful destruction were made. One problem arises, whether Arabic figures were in use at that date in that neighborhood, or whether the Roman mccclvii would have been used. The Arabs learned these figures from India, and the Crusaders made

them known in Europe increasingly during the twelfth century. It is said that on the tower of the church at Daresbury, only four miles away, the date 1110 stands. But surely there is some mistake here as to fact or inference. The use of the 0 was much later than that of the other figures; a dated tower in the days of Henry I. is rather improbable. I have seen masons actually carving a date on a rising building which was forty years wrong, and was being put on the church to support a false theory, to the scandal of the town. Apart from the Daresbury case, nothing else is quoted: the really ancient churches of Warrington and Winwick close at hand have no dates so early as 1357, and the earliest seem to be in Roman characters.

Other dates are extant at Hill Cliff, ranging from 1414 to 1597. One of these was shown me last year by the present minister, who displayed it in all good faith, and has since given me a good photograph of it. Part of the inscription on it has been printed, but the most important element has been omitted. Here is a true copy:

Here Lys ye body
of Elizabeth pycroft
who dyd Decembr
1522 1714

One or two letters are worn, and there has been an attempt to obliterate the 7, which yet is quite legible: the date 1714 is in the natural place, and the figures seem to be of the same style as the lettering; while the date 1522 is not in the natural place, the figures 15 are of a modern type, standing not straight, without the 5 projecting below the line, and the surface of the stone there shows signs of manipulation, as if the original inscription had been December 22, 1714. A single glance led me to suspect falsification. A little enquiry showed that this was notorious, and had been exposed in print, first in a lively correspondence in the Manchester Courier of 1877, in a department used by antiquaries, then in a reprint under the editorial care of Mr. Earwaker, whose eminence in local antiquities was supreme. In his "Local Gleanings" we find that two stones then reading 1622 had lately been altered from 1692 and 1699. The

names of the forgers were known, and were offered for publication if desired; no one asked for them or disputed these allegations. Nor was this because no Baptist noticed the discussion; one offered vague traditions, and received a lesson on what constitutes evidence; another was challenged by name to answer. At the moment a quarrel among the Baptists on the spot gave fair reason for attending to more pressing business, but five years later the challenge was taken up in the issue of a little pamphlet, which has since been acknowledged and admitted to be sent to press too hastily. Meanwhile the antiquarians had dropped the subject with general scepticism, one going so far as to assert that 1676 was the earliest date known before the recent tampering with the stones, a statement which appears to me slightly too incredulous. After local inquiry, I find no record of any contradiction, unless we may accept as such the little book by Mr. James Kenworthy which ignores this discussion and reprints the challenged dates without notice to innocent readers.

Under these circumstances no cautious historian will use any information given on the stones until it is corroborated from other sources, or unless it was taken from the stones before 1860. While generally the rule is sound, not to follow printed transcripts but refer to the originals, yet unhappily there is now no guaranty that what stands on the stones here is genuine.

Look now at five other items of evidence, not indeed tainted, but scarcely more valuable. It has been claimed that Roger Holland, who is known to be of a good local county family, and to have been martyred on June 27, 1558, was a Baptist. Not stopping to ask what "Baptist" is supposed to mean at that date, turn to the obvious authority, Foxe's Acts and Monuments. Several pages are devoted to the trial. He was asked by Chedley whether he were loyal, and when he quoted in reply from Paul's advice to obey the higher powers, Chedley queried, Then you are no Anabaptist! For in those days "Anabaptist" meant almost "Anarchist" to the minds of rulers still thinking of the Munster episode, Holland replied with spirit, "No, nor Papist either!" At a later examination by Bonner, much the same dialogue ensued, and again both judge and prisoner

agreed that he was no Anabaptist. Was he then a Baptist? He was converted by a girl, whom he married in gratitude; when their child was born they did not call in a Catholic priest, but had the infant christened by one of the new faith. Now in view of these facts, so readily accessible in such a well-known book, what is to be thought of the constant repetition of phrases like "a Baptist of the name of Roger Holland"?

Next it is claimed that a Mr. Weyerburton, who lived at Broomfields near Stockton Quay, a scion of the Warburtons of Arley, a famous Cheshire family, was "the recognized minister at Hill Cliffe" till his death in 1594, when Mr. Daintith succeeded. Granted that such families and places did exist, we are a long way off proof that these men existed or that they were Baptists. Until the exact wording of the old land deeds is made known, there is nothing tangible to examine.

"The next minister, Thomas Slater Layland, was buried in the graveyard in 1602, and is styled on the stone a minister of the gospel." He may have been, but probably not a Baptist minister, and especially not at that date. I have not yet been able to verify his existence at any date, nor even to find the name in the vicinity; though of course evidence may come to light at any time.

"In 1642 Mr. Tillam was the minister." This is not more than ten years too early, and it may yet be proved that he was here then. But to say "the" minister is an anachronism. The term Minister in those days meant in Baptist circles not Pastor, but an unpaid unprofessional preacher, whether stationary or itinerating.

A Bible printed in 1638 was used a few years later as the pulpit Bible. Supposing this to be true, what is the inference? The Bible is one of the Royal Version of 1611, which was at the start so unpopular that the Puritans continued for a while to use the Genevan version. If the Hill Cliffe congregation dated from before 1600, it would be a strange thing for them to disuse the Genevan and adopt the Royal version, put out by James and revised in 1638 by Charles, against whom their friends were actually in arms. But if the church really arose about 1650, when the Genevan was losing ground fast, and when

the Royal version had been reported on by a Puritan committee as the best in the world, then it is comprehensible that a new church should adopt the current version. As for the minister's walkingstick of this period! have we not read in Mark Twain of some pilgrim busting a chunk of granite and labeling the pieces as a bit of Memnon and a fragment of the Acropolis?

It is regrettable to surrender any story of our antiquity; but loyalty to truth compels an acknowledgment that not a single fact has yet been established relating to Baptists here before 1651. That was the date when Baptists swept up into the heavens like a fiery meteor, alarming the country; and the probability is that Baptists really began their course here not more than a year or two earlier.

If students had thought of exploring other records of that period they would have found facts which have a bearing on the real history of the Baptists of Warrington—for this large town, and not the Cleft Hill across the river, was the true centre.

II. Probable origin at Warrington.

Warrington is an ancient town on the Mersey, eighteen miles above Liverpool, and sixteen below Manchester, on the edge of Lancashire, with Cheshire just across the river. These counties belonged to the diocese of Chester, whose records for our period are in fair condition, and have been studied and indexed not only by local antiquaries, but also by a Historic Society for the two counties. The Chetham Society has also done admirable work for the district, and the Camden Society has published several volumes, including the Clarke Papers, bearing on military affairs in the Commonwealth time. The Royal Historical Society puts forth frequent volumes all yielding gleanings to the student who knows what to look for, and the State Papers, Domestic, are well calendared and indexed. None of these advantages were available to Crosby and Ivimey, who were further handicapped by being Londoners. And writers on "Hill Cliffe" seem rarely if ever to have turned their attention to the records named. In the story ensuing, many facts are

for the first time laid before Baptists, and the argument appears absolutely new. The two points to be rendered probable are;—That the church was a Warrington church; That it originated in 1648 or 1651.

The district between Warrington and Preston, twenty-seven miles north, has never accepted the Reformation heartily, and was a Royalist stronghold in 1640. Charles once thought of raising his standard here, and though he chose Nottingham instead, yet Warrington was occupied by the Earl of Derby and fortified, while the country to the east and south was in Parliamentary hands. The district across the river, where the Cleft Hill stands, was the scene of constant skirmishes about 1643, during the siege. One of these was fought exactly on Stockton Heath, and in the death-roll is the name of John Amerie, constable of Barnton, buried at Great Budworth. This family in after years yielded Baptist members: the legend that Baptists fell then and were buried at Hill Cliff is unsupported by any evidence and is out of harmony with known facts. Another tale is that members of the congregation at this time suffered martyrdom by order of the Earl of Derby! This legend can be traced in its growth, and shrinks up into a baseless story about two Presbyterians, killed by Edward Norris.

Returning to solid fact, we find that when the royalists held the town, there was a Puritan woolen-draper named John Dunbabin, who was ready to act as spy and send out information to the besiegers. And so when the town was taken, and Colonel John Booth was put in command for the Parliament, converting it into a huge arsenal, he expelled every civilian except those who would undertake to bear arms in case of need. Now Crosby long ago printed a letter by Captain Deane, telling the Bishop of Lincoln that at the beginning of the Civil War, Baptists were practically unknown in the army, a fact that is also apparent from the silence about them then. We know also that when they did become prominent, Booth swung over to the other side and fought for the Royalists. It is highly improbable that right under his eye, in a garrison town kept by him in such strict order, or even within two miles, any Baptist church could be found. And as no particle of evidence to that

effect will bear any scrutiny, we may safely say that Baptists did not exist here in 1645.

With that date the army was new modelled, with a view to efficiency, and a new religious element began to attract attention there. By 1647 Colonel Harrison is at the front, heading a very republican regiment of cavalry. Next year he was sent to Manchester to oppose the Scotch invasion on behalf of the king, which was joined by many Presbyterians like Colonel Booth, of Warrington. Naturally their new ecclesiastical system became rather shaky, and a certain John Wigan quite declined any jurisdiction by a Presbytery. This clergyman had gone from place to place, accumulating great money claims on the State for his preaching; but now he had founded a Congregational church on the outskirts of Manchester, while yet drawing a nice stipend from the State whose system he rejected. He and Harrison were on the high road to a fresh position.

In the Scotch invasion Harrison was wounded at an early stage, and the command fell to Cromwell, who won the battle of Preston and pursued as far as Warrington, where all the infantry surrendered. Cromwell stayed one or two days to settle affairs, then went to Scotland. One of the colonels at Warrington was Deane, a friend of Robert Lilburne, and perhaps already a Baptist.

Certainly it was at this time that John Wigan became a Baptist, bought the old college in Manchester, where he converted a barn into a meeting-house, and in 1649 established the first regular Baptist meeting in the north of England. There is indeed a vague statement that at the same time and under the same circumstances a Baptist church arose at Broughton in Cumberland, but contemporary evidence is lacking, and the probability points rather to 1651. It is noteworthy that Baptist churches seem often to have been planted by soldiers; sometimes whole companies formed churches, and once it was mooted whether a regiment should be composed of members. Often these were purely military and left no trace when the regiment moved; sometimes they struck root among the local civilians; sometimes disbanded soldiers planted churches where they settled: but from 1649 the army rapidly became a Baptist

stronghold. So evident was this to John Wigan that he handed over the Manchester church to another minister, J. Jones, and enlisted.

Soon the English Presbyterians were alienated by this turn of events, and so a second Scotch invasion was undertaken over the same route, with a curious repetition of events. Charles II. had been crowned at Scone, a covenanted Presbyterian king, and determined to try for the greater kingdom also, starting south in 1651. As before, he found the path blocked by Major-general Harrison with his cavalry, and with the county militia flocking to support him; both regulars and militia now strongly Baptist. Captain John Wigan had scoured the county and locked up all the Royalists in Lancaster and Liverpool jails, so that when the Scotch reached Warrington they found no sympathizers, but Harrison holding the bridge and Lilburne approaching from Manchester. These drew aside, let the Scotch cross, and edged them down to Worcester, where they were annihilated.

Thus first in 1648 and again in 1651 we find several officers at Warrington, who at the latter date we are certain were Baptists. Is not the probability great that the Baptist church known to be at Warrington in 1652, originated at one of these times? Indeed we can heighten the probability and indicate one definite man who seems to be the founder, Thomas Tillam.

Hanserd Knowles had returned from Dora, N. H., and founded a Baptist church which in 1645 met at Coleman street in London. Next year it was one of eight which endorsed the first Particular Baptist Confession of 1644. To this church joined one Thomas Tillam, who undoubtedly had much connection with the continent, and is said to have been a Catholic. Certainly he had sufficient talent to be appointed one of the church's ministers—unpaid preachers. But before he had been long enough with them to be thoroughly well known, he quitted London, apparently as Captain, though the reference for this fact is temporarily mislaid. The church seized the opportunity to commission him as "Messenger," or Home Missionary, to plant new churches. At the end of 1651 he was at Hexham, in Northumberland, in touch with other military missionaries

at Newcastle, Simpson, Mason, Gower, Hobson, etc. And when in a few months he built up a new Baptist church, he introduced to its membership his wife Jane, a member of "the church of Christ in Cheshire." This phrase suggests that the members were dotted about over a wide area, and reminds us that we know of some at a Cheshire hamlet called Warford, twelve miles from Warrington, a military plantation close by some more of the Booths.

Next year Tillam went again on a short evangelistic tour, by which means many were added to the church in Cheshire; and next year again he bore a letter from Knowles' church to the saints in Cheshire. This has always been read in connection with a letter dated 1654, June 26, from Warrington, where we meet such phrases as, an "eminent (by us entirely affected) servant of Jesus Christ, who we trust will be instrumental (in the hand of our God, whom we serve) to carry on both you and us in this our pilgrimage." All these facts are readily accessible either in Douglas' History of the Northern Baptist Churches, or in Underhill's Fenstanton Records, etc.

My argument is that admittedly Tillam was the founder of the Hexham church, to which this last letter was sent, and the phraseology quite bears out the theory that he was also founder of the Warrington church, about the same time. This letter is signed by nine men. Two of these I have identified by their wills: Richard Amery was a shoemaker of Weaverham in Cheshire, eight miles south of Warrington; Peter Eaton was a sharman (? shearman) of Warrington. Four others are identified with probability, living at Chester, Whitley green, and Penketh, all within fifteen miles, in both counties; a seventh appears to belong to the family of Thomlinsons in Warrington; an eighth to the Millingtons of Warrington and Appleton, to be heard of again at this church.

We must not forget that there was an official Presbyterian Church of England at this time, nowhere so well organized as in Lancashire. If the District Synod met regularly at Preston, Warrington was the centre of a small Presbytery, and the parish church was held by a Presbyterian. Yet while Baptists controlled the army, Baptist churches were able to meet unmolested.

We may conjecture that the little company gathered in the warehouse of Dunbabin the draper, or in the woolshed of Eaton the shearman. We know that early in 1657 Major John Wigan having been cashiered from Cromwell's guards because he disapproved of the Protectorate, came back with a handsome solatium in arrears and salary, and married off his daughter Elizabeth to Daniel Dunbavin of Warrington, son of our friend John, now deceased. Next year he married off his daughter Lydia to the Rev. William Morris of Manchester, a Baptist minister, who soon removed to a village two miles out of Warrington.

After Cromwell's death the Independents fell from power, Baptists and Presbyterians struggling for control of the army. Baptists won in England and Ireland, and Wigan was promoted and put as second in command of a regiment under Overton, another Baptist, stipulating for other officers of the same stripe. Once more he came into this district, and the Baptist church at Manchester supplied useful information to the Baptist officers, which led to the defeat of the Presbyterians at the last battle in the Civil Wars, here at Warrington. But Monk in Scotland saw that there was no Baptist leader strong enough to secure peace, and skilfully manœuvered till some regiments rose against their Baptist officers, others were bewildered and did nothing, Wigan and the great Harrison himself were arrested, and everything pointed to the Presbyterians calling in Charles as a refuge of despair. Brother Tillam, who had developed into a Seventh-day Six-principle Baptist, eager for State pay, founding a church at Colchester, debating in St. Paul's Cathedral with a Free-will Baptist, shared in the downfall and got into prison.

In the general whirl of events, it was clear that Baptists were about to fall on evil times, and the Wigan family began to prepare a refuge for the church at Warrington, of which we must speak another time. But before they quite gave up hope, Baptists made two or three efforts to prevent Charles establishing himself as autocrat. Tillam took over a hundred families to Germany, and came back to a meeting of Baptists and Fifth-Monarchy men in August, 1661. Wigan actually did take part in a rising earlier that year which failed, and he was in trouble for this till he and his wife died in the Great Plague of 1665.

If we bewail the sufferings of the Baptists between 1664 and 1688, let us not forget that Baptists had helped hold down the Royalists at the point of the sword, had forbidden their Episcopal worship, had taken State pay and public money in many places, had fined and imprisoned the Episcopalians year after year. Retaliation was natural.

BOOK REVIEWS.

I. MISSIONS.

Missions in the Plan of the Ages. By William Owen Carver, M.A., Th.D. Fleming H. Revell Co., New York.

Dr. Carver's book is not an addition to the already overcrowded shelves of missionary literature, for it is only remotely connected with them. It stands on a separate shelf, and practically stands alone, by reason of its purpose, its masterly treatment, its splendid achievement. Here are no maps, no statistics, no description of a needy world, no sentiment, no coaxing, no thought of begging for men or money "for missions." All these things are needed, but something far above and beyond them is needed, if the work of preaching the gospel to every creature is to be accomplished. And that "something" has been supplied by Dr. Carver. I am frank to confess that nothing has so taken hold of me for some years as this treatment of an almost threadbare subject. It is strikingly fresh, thrilling with the life of the day-dawn.

"Missions in the Plan of the Ages" takes us back to the eternal foundations of things. The missionary idea—the gospel for the world—is the purpose of God from the beginning. God is the author, Jesus is the Revealer, man—redeemed man—is the Agent by which the plan is to be realized. "World-wide redemption is not an afterthought, but a part of the eternal purpose of the Heavenly Father," says Dr. Carver. Missions have not their inception in the love of man for his fellows, but in the heart of God for the world—the whole of it. The outworking of this overmastering conception of the gospel is fairly astonishing in its discovery of the mighty missionary stream that moves from Genesis to Revelation. What is the best book on missions? The answer of Dr. Carver is, by

wonderful illustration, the Bible. The universality of the gospel is the plan of God, revealed through a common creation, a common law, a universal spirit in the chosen people, the chosen prophets—culminating in Jesus Christ, who is the light of the whole world. Here is the necessity upon the minister to come to a new realization of the world-aspect of the gospel. The average Christian will not realize it if the minister does not. The basis of missions is not in human need—however great; not in sentiment—however beautiful; but in the great purpose and plan of God, fully revealing itself in Jesus Christ, and by him through all his children. "The disciple must ever be the hands through which the heart of the Redeemer lays hold on needy men." "He [Jesus] indoctrinated the dozen that he might evangelize the millions." "A redeemed man is Christ's agent in redemption." The discussion is not built upon isolated or specially-chosen passages of Scripture, but reveals the veritable breathing of the entire Bible.

When the author comes to discuss the Missionary Message, Plan, Power, and Work, there is the masterly interpretation of what we like to call the "old" gospel, yet coming with the freshness of a revelation. Nothing new is asked for; it is the message and plan of Jesus, "into all the world;" it is the power of Pentecost—the Holy Spirit. The chapter, "The Missionary Power," is a veritable tract on the place and power of prayer for missionary service, but its application sweeps beyond the missionary meaning, and touches a vital need in every Christian's heart.

The last chapter, "The Prophecy of Missions," is the most difficult, perhaps, for the reason that it is easier to interpret the past than to forecast the future. There is room for discussion here, yet in the main Dr. Carver takes the safe path. It is true that the full realization of the kingdom lies in the next world; yet, ought we not to look for a greater manifestation here among men? The question sometimes rises: May we not over-spiritualize the meaning of the message of the kingdom? This is in no sense a criticism; it is the natural suggestion growing out of the spiritual triumphs of the gospel, which the final chapter so strongly emphasizes.

"Missions in the Plan of the Ages" must have a place in every minister's library; it ought to go into every layman's home. We shall have new missionary preaching as we grasp these wonderful studies. It is the sweep of vision that makes a man. This book creates a world vision. There is a world-throb beating through every paragraph, because the author has caught the movement, the rhythm, of the heart of God, pulsating through the Book he has given to us. The Jews misread their scriptures, and so crucified their Lord; we are in danger of misreading the Scriptures, and so defeating the mission of our Lord, and hindering the divine plan of the ages, which is a world redeemed to God. Plainly, then, we see that missions is a synonym for world-evangelism; the modern missionary impulse is the rediscovery of the plan of God. The plan of God must be the working plan of his children. Any other gospel is a misnomer, unworthy a place in the Christian's thought, or in the minister's commission.

WILLIAM HENRY GEISTWEIT.

Mission und Evangelisation im Orient. Von D. Julius Richter, Pfarrer in Schwaubeck (Belzig), Herausgeber der Ev. Missionen. Gütersloh, 1908. Druck und Verlag von C. Bertelsmann. Seite 320. 4.50 M., gebunden 5:50 M.

Here we have the second volume of Richter's *Allgemeine Evangelische Missionsgeschichte.* It is pleasant to know that the history of evangelical missions has been undertaken on an adequate scale. The first volume which appeared two years ago gave us the history for India. By the Orient as discussed in this volume readers in America will need to be told that the "Nearer East" is meant. The countries in review are the Turkish Empire, discussed in several chapters under its subdivisions; Persia, Egypt and Abyssinia. But first of all we have an extended discussion of the Mohammedan world and the Oriental Churches, in Chapter I. Chapter II. tells of the earlier missionary efforts of Henry Martyn, the Church Missionary Society, and the Basel Mission to the Caucasus. Thence taking up the various political divisions in order the problems and the

progress of the work are narrated with thoroughness, system and sympathetic insight. An appendix discusses the work of the Bible Societies. Statistical tables are added also.

There is no more instructive field for missionary study than just that covered in this volume, and recent and current events in this territory give it especial interest and value for the missionary student at the moment. Dr. Richter's volume, with its thoroughness and comprehensiveness is opportune for this need.

W. O. Carver.

Die Lebenskräfte des Evangeliums. Missionserfahrungen innerhalb des Animistichen Heidentums. Von Joh. Warneck, lic. theol., Missionar. Berlin, 1908. Verlag von Martin Warneck. Seite XI+327.

The author of this volume has had peculiar opportunities for missionary study; reared in the family of his illustrious father, Professor Gustav Warneck, the great missionary student and teacher and writer; and then himself a missionary for some years already. He shares his father's deep piety and spiritual views of religion and of the missionary enterprise as also facility and clearness as a writer. In this volume he has undertaken to give us a picture of the condition and need of heathenism viewed from the standpoint of its religious defectiveness. The religious principle is recognized and the worth of religious striving, while emphasis is also laid on the bondage and impotence of heathen religion. The necessity for the missionary's understanding the religion and the feeling of the people to whom he goes is pointed out, and then we have set down in clear, distinct analysis the spiritual gifts of the Gospel to the heathen. The missionary is to come with his message as a message of revelation and authority, not to compete with the native religion in polemics nor in scorn but as the response to the needs of the soul so poorly met in his idolatry. The heathen will then find in the Gospel when he comes to know it Truth, the living God, Release from fear and bondage to ghosts and demons, Divine Love, Morality, Hope of everlasting Life.

The study will be valuable especially for any who contem-

plate foreign mission service, and hardly less so to those who seek to understand the living power of the Gospel as a social force in the midst of what we call Christian civilization.

W. O. Carver.

Our Little Grecian Cousin. By Mary F. Nixon-Roulet, author of "God, the King, My Brother", "Our Little Spanish Cousin", "Our Little Alaskan Cousin", "Our Little Brazilian Cousin", etc. Illustrated by Diantha W. Horne. 141 pages.

Our Little Egyptian Cousin. By Blanche McManus, author of "Our Little English Cousin", "Our Little Arabian Cousin", "Our Little Dutch Cousin", etc. Illustrated by the author. 131 pages.

These two volumes belong to "the Little Cousin Series", of which L. C. Page & Company have a library of three dozen volumes, uniform in size, style and price (60 cents). The material and workmanship are of fine quality and the volumes very attractive. They give in fascinating, vital style a great deal of information concerning the life, habits and lands of the people of the different countries. It is a delight to read such books. Each story has some interesting child characters about whose personalities the facts and descriptions naturally gather. The illustrations are good.

W. O. Carver.

O Heart San. The Story of a Japanese Girl. By Helen Eggleston Haskell, author of "Billy's Princess", etc. Illustrated in colors by Frank P. Fairbanks. L. C. Page & Company, Boston, 1908. 136 pages. Price, $1.00.

It would be difficult to imagine a more charming little work than this. Aside from two or three instances of improbability the story is faithfully true to Japanese life. Although a very brief story it is complete and has the heart story of its heroine. Every sentence, almost every phrase, reflects some Japanese trait or coloring. It is packed full of information of Japanese life, customs and scenery. The mechanical work deserves to be set down as a work of art in every way. This is one volume

of a series, which the publishers designate "Roses of St. Elizabeth Series", designed for children but desirable for all.

W. O. Carver.

Heroines of Missionary Adventure. True Stories of the Intrepid Bravery and Patient Endurance of Missionaries in Their Encounters with Uncivilized Man, Wild Beasts and the Forces of Nature in All Parts of the World. By E. C. Dawson, M.A. (Oxon), Canon of St. Mary's Cathedral and Rector of St. Peter's, Edinburgh, author of "The Life of Bishop Hannington", "Lion-Hearted", "In the Days of the Dragons", etc., etc. With Twenty-four Illustrations. Philadelphia, J. B. Lippincott Company; London, Seeley & Company, 1909. Pp. 340.

There are thirty-nine chapters in this delightful and highly useful work. telling the most striking facts of many heroic women who have carried the Christ to the homes of many lands. Some of the names which appear are Mrs. Duff, Mrs. Robert Clark, Mary Reed, Irene Petrie, Mrs. Hudson Taylor, Fidelia Fiske, Mrs. Bishop, Miss Whatley and numerous others. Such works as these will supply the place too often filled by unhealthy stories of adventure and they should be in all homes and libraries. The young would devour them with avidity and older readers would find them highly engaging. These publishers deserve thanks for the series of such books they are producing.

W. O. Carver.

Heroes of Modern Crusades. True Stories of the Undaunted Chivalry of Champions of the Downtrodden in Many Lands. By Edward Gilliat, M.A. (Oxon), Sometime Master at Harrow School; Author of "Forest Outlaws", "The Romance of Modern Sieges", etc., etc. With sixteen illustrations. Philadelphia, J. B. Lippincott Company; London, Seeley & Company. 1909. Pp. 352.

The first five chapters deal with the crusade against slavery in last century, especially English and American slavery. with accounts of the work of Clarkson, Wilberforce, and Lincoln. Next follow chapters on St. Vincent de Paul, John Howard,

Oberlin, and Romilly and the work of these for various classes of the helpless and oppressed. Two chapters deal with the temperance crusade and more particularly of the work of Father Mathew. Then we have chapters on the reforms of Lord Shaftesbury, General Gordon, Sir George Williams, Quintin Hogg, Dr. Grenfell, and Dr. Barnado. It is a charming and highly useful work and places within easy reach of all the records of these important reforms. There is something of the one-sidedness of the crusade in the accounts, but on the whole the accounts are trustworthy and the work well done.

W. O. Carver.

Missionary Heroes in Asia. True Stories of the Intrepid Bravery and Stirring Adventures of Missionaries with Uncivilized Man, Wild Beasts and the Forces of Nature. By John C. Lambert, M.A., D.D., Author of "The Omnipotent Cross", "Three Fishing Boats", etc., etc. With Ten Illustrations, Philadelphia, J. B. Lippincott Company; London, Seeley & Company. 1908. Pp. 158.

These stories are well told and are made up from the biographies of prominent missionaries. The subjects of the six chapters are James Gilmore of Mongolia, Jacob Chamberlain of India, Joseph Hardy Neesima of Japan, George Leslie Mackay of Formosa, Miss Annie R. Taylor of China and Thibet, and Dr. A. Macdonald Westwater of Manchuria. The narratives are well written and will give entertainment, instruction and will awaken missionary enthusiasm. They are well adapted for children and young people but not wanting in fitness for all ages and classes.

W. O. Carver.

Stewardship and Missions. By Charles A. Cook, Author of Systematic Giving, Stewardship, the Holy Spirit in Church Finances, Helpful Portions for the Prayer Life. Published by the American Baptist Publication Society for the Baptist Forward Movement for Missionary Education. Pp. 170.

Mr. Cook has for years devoted his time with intelligent enthusiasm to the inculcation of the principle of stewardship.

His booklet on that subject had a wide reading and deserves to be permanently studied. In the present volume the general principles of stewardship are applied to the specific field of Missions. No effort is made to avoid the matter of the work entitled Stewardship, but rather is it freely used. There are eight chapters with a series of questions at the close of each, while topic notes adorn the margins all along. Several full-page illustrations add attractiveness and pedagogical value. The book is full of life and is admirably adapted to the use of individuals, classes and ministers. The principles are illustrated with anecdote and quotation as well as enforced by Scripture quotation.

W. O. Carver.

A Syllabus of Lectures on the Outlines of the History of Christian Missions. By William Owen Carver, M.A., Th.D. Baptist World Publishing Co., Louisville, Ky., 1909. Pp. 63.

For some years Professor Carver has used a syllabus on the principles and history of missions in his class in Comparative Religion and Missions. The part on the Biblical basis of missions he has now expanded and published under the title, "Missions in the Plan of the Ages." The other part Professor Carver has revised, somewhat enlarged and brought up to date and now offers to the public as a syllabus. It is the most satisfactory outline of the long and interesting story of Christian conquest with which I am acquainted. All who are interested in the subject will find this a most valuable guide.

W. J. McGlothlin.

Doctor Lee. By Marshall Broomhall, B.A. With preface by Walter B. Sloan, with Portrait. Morgan & Scott, London and China Inland Mission, London and Philadelphia. 61 pages. Price, 20 cents.

This is a beautifully bound little volume with art cover. It contains an interesting and suggestive account of a Chinese

Christian of the third generation who for a few brief years became a leader in Christian thought in a section of China. His conception of Christian life was of the Keswick type and his experience hardly normal but the life was influential and its story will be of service in many ways.

W. O. Carver.

In Captivity in the Pacific; or, In the Land of the Bread-fruit Tree. By Edwin J. Houston, Ph.D. Philadelphia, The Griffith and Rowland Press, 1909. 422 pages. Price, $1.25.

This is the third of a series of four books by Dr. Houston in which he undertakes to set forth the leading characteristics of the Pacific Islands and their people by means of the story of some boys who are supposed to have been cruising, shipwrecked and undergoing various other experiences in the South Seas and other parts of the Pacific. In this volume two of the boys are captured by some savages and carried to live in their island as members of the chief's family. There are many points at which the work is open to criticism, but the test that counts for most is that one's own boys are ever eager for more of the story. The author's chief weakness is that he sacrifices artistic progress and consistent disposal of persons and events to the end of giving useful and full information. If that is a fault it leans to virtue's side.

W. O. Carver.

Desert, Mountain and Island. Two Studies on the Indians of Arizona, Two Studies of New Mexican Life, Two Studies on Porto Rico. By von Ogden Vogt. Presbyterian Home Missions (Young People's Department), 156 Fifth Ave., New York. Pages 39. Price 15 cents.

A remarkably bright, vivid and informing tract, designed to set forth for Presbyterian children and young people the work of Presbyterians in the territories indicated. There are map sections for each set of studies, and numerous good pictures. A slip accompanies, with a bibliography and instructions for using the pamphlet.

W. O. Carver.

The Resurrection Gospel. A Study of Christ's Great Commission. By the Rev. John Robson, D.D., author of "Hinduism and Christianity", "The Holy Spirit the Paraclete", etc. Cincinnati: Jennings & Graham; New York: Eaton & Mains, 1908. Pages 311. Price $1.25.

Dr. Robson is already known and appreciated for extensive service of authorship and translation in the field of missions. In the work before us he has undertaken a fresh and comprehensive study of "The Great Commission" in all its relations to the missionary enterprise. Such a study was needed, and it is here presented in clear and mature thought, flowing and vigorous style, in type and general mechanical work such as are a delight to any reader.

There has been but one exhaustive study of this Commission, and that, unfortunately, is out of print. The remarkable work of John Harris in the middle of last century will never be surpassed for thoroughness and comprehensiveness. It has long seemed a pity that it has been allowed to pass out of common use. There ought to be a new edition of it, with the necessary modifications.

The present work will largely supply the place of Harris, and every generation ought to have in its reading some such study of that command which gives imperative force and authoritative commission to the fundamental Christian impulse to propagandism, to universal evangelization.

Our author clears the way by an examination of the "critical assault on the Great Commission," which is scholarly and sympathetic, but clear and forceful. The relation of the Messiah to Israel, the relation of the Resurrection to the Gospel Commission and the Lord himself in the light of his resurrection are all discussed positively as well as defensively in relation to the rationalistic attacks on these fundamentals.

"The Church of the Resurrection" is discussed with remarkable insight. The definition of the church as "(*a*) the company of believers in Christ, (*b*) engaged in the service of His Kingdom," may lack in completeness, but it certainly contains the most elemental essentials. He correctly apprehends that the

commission is given to all the members of the church and is to be discharged with a sense of individual responsibility. Of course all this makes the missionary idea the formative principle in the institution and organization of the Church—or as some will prefer to say, of churches..

"The Resurrection Name of God" is treated in its practical implications for a conquering gospel in a suggestive way.

"The Resurrection Message to Man" calls for two chapters on "Repentance" and "Forgiveness of Sins."

The "Great Aim" of the Commission is discussed with adequate fullness and with a clear perception of the full idea of making disciples of the nations.

The "Appointed Means" of the Commission has been too often and too fully discussed to leave room for anything new but properly finds place here.

"The Power of the Resurrection" is analyzed, the "blight of that power in modern preaching" deplored, and "conditions of recovery of the power" discussed.

The final chapter is on "The Sacrament of the Resurrection." It is here that the author flounders hopelessly in a bog of strange confusion. He has broken away from some of the usual Presbyterian ideas, certainly, but he has apparently been much afraid of coming out on some distinctly anti-Presbyterian conclusions. As to the significance of baptism and its place in the Christian system, he has advanced some new ideas, to be sure, as he can claim also the distinction of presenting some new arguments, even if we cannot say supports, for the general Presbyterian ideas of the two ordinances.

He and Paul are in direct conflict on the matter of baptism, but Dr. Robson tells us that the content of baptism can be found only in the Commission. Baptism is, then, "a means toward making a disciple," but "it is a means of grace to them [the subjects of baptism] because it is primarily a means of grace to those who administer it." * * *

He concludes that *"Baptism is to be administered to those who are to be taught to observe the things that Christ has commanded."* He refrains from discussing how this would be ap-

plied in the Christian countries (!), but is quite clear that "in non-Christian lands" the ordinance should be applied only to those who have been convinced by preaching and teaching that Jesus is Christ and Lord and who have professed faith in him.

The ordinance is not to be required to be administered by the Church, nor by ordained men, however desirable this might be, but by any worker. Such, he thinks, is the teaching and example of the New Testament. W. O. Carver.

Peru: Its Story, People, and Religion. By Geraldine Guinness. Morgan & Scott, Ltd., London. Pp. xxiv., 438.

Probably there is no better account of the social and religious condition of Peru; certainly there is none so interesting and so well illustrated. Miss Guinness comes of a good missionary stock and has qualified herself for observation and for service by a course at the London University. She recounts the story of this state, showing how the greed of the white man, for gold at first, and for rubber now, has been an abiding curse. She describes two or three typical cities, and parts of the country: she shows how the Indians are oppressed, though they form more than half the population. Hawkers can force goods on them, they are drafted for the army, they are taxed heavily by the priests both in cash and in forced labour, and they are afforded no education. If the lot of the men is hard, that of women and children hardly bears description.

The religion of Peru is Roman Catholic, and no other worship may be public. The system is criticised as paganized Christianity, as a political power, as a spiritual famine, and as a moral pestilence. Abundance of evidence is given for each count in the indictment. It is shown how education is provided by the state, with the result of producing atheists and spiritualists. Then a brief account is given of the Protestant efforts to combat all these evils, and the book closes with an appeal to those who now know the condition of things, to aid in remedying them.

This has special pertinence for Americans, who claim the

South as their sphere of influence. To Baptists again this book should sound as their own summons, for who else can oppose Rome without lying open to an awkward Tu quoque on the matter of tradition and infant baptism. May it result in many recruits to this most needy of fields.

W. T. Whitley.

The New Horoscope of Missions. By James S. Dennis, D.D., author of "Christian Missions and Social Progress", and "Foreign Missions After a Century". New York: Fleming H. Revell Co., 1908. Pages 248. Price $1.00 net.

This volume represents the John H. Converse Lectures before the McCormick Theological Seminary, with an appendix consisting of a reproduction of Dr. Dennis' address before the Parliament of Religions, Chicago, 1893, on "The Message of Christianity to Other Religions." This course of lectures is the first on a new foundation and is another proof of the deepening interest in the cause of missions in our schools. Two first courses of endowed lectures are reviewed in this department this quarter.

Dr. Dennis is one of the very best known and best appreciated writers on missions, and is looked to as an authority on the subject. In the Converse Lectures he has given us a sort of second series of the Foreign Missions After a Century, which was a notable book fifteen years ago and onward. The New Horoscope is broader, more definite, rests more on detailed facts, and so marks great progress in the position of missions in the thought of Christians as compared with the outlook of the former book, splendidly optimistic and inspiring as that book was.

The present horoscope is made from four comprehensive observations of the missionary firmament. The first observation discovers "A New World Consciousness," the second looks upon "Strategic Aspects of the Missionary Outlook," the third sees "A New Cloud of Witnesses," the last takes account of "First Annals of the Kingdom."

The lectures are in excellent style, are based on facts and interpret these facts sanely and hopefully. The book will itself help to realize the visions of its seer. W. O. Carver.

India, Its Life and Thought. By John P. Jones, D.D., South India, author of India's Problem, Krishna or Christ, etc. New York: The Macmillan Co., 1908. Pages xvii.+448. Sixteen illustrations. Price $2.50 net.

Dr. Jones has given himself a permanent place in the appreciation of missionary and other students of India by his volume on "India's Problem, Krishna or Christ," published a few years ago. This new volume greatly increases his service in this interest. He is an experienced student and close observer of the ways, nature and needs of the India people, and has the gift of setting forth with remarkable clearness and ease what he has seen and thought. It is significant that he has not wholly escaped that snare of all writers of India, generalized statement of facts of limited application. What is true of one part of India or of one section of its people may not be true of another part of the land or another section of the people. This the world is coming slowly to learn, and Dr. Jones has helped to teach it. But he falls into the almost inevitable, and certainly excusable, error of treating the Bhagavad Gita as the universal Hindu Bible, which is extensively true, but as Dr. Jones himself clearly implies in other parts of his work, has little influence with many classes of the people, and with some none at all. The Puranas and the Tantras certainly hold a place of primacy with very many. This is a matter of relatively little importance. Many readers will be able to get a clearer and more accurate idea of India from this book than from any other source. "India's Unrest," now attracting so much attention and awakening no little just apprehension, is discussed with insight. There is brief presentation of the many and varied faiths of the land. Then we have a delightful description of a journey into Burma and of the relative freedom of the Buddhist faith in that part of India. Readers will find a remarkably full and lucid exposition of the complicated caste system.

The Bhagavad Gita is discussed with sympathetic appreciation of its excellencies and searching condemnation of its defects, though here it seems to the reviewer that over much is made of the fact that this "Bible" presents several "ways of salvation" since it is not impossible to combine these and in a measure Christianity does so combine them.

Popular Hinduism, as distinguished from that of the philosophical and systematic writers, is fully set forth in all its weakness as also the religious ideals of the people. Home life in India is opened up to us. Then all the later religious movements are reviewed, Islam, Buddhism, various Hindu reforms and finally the Progress of Christianity, where the author discusses the principles on which the Christian conquest is to be made triumphant. The work should have a large place in missionary studies and in the reading of all who for any reason want to know India from the religious point of view. There is a note of deep pathos in the words in which after thirty years of devoted service the author dedicates his book "To my dear children who have bravely and cheerfully endured the separation and the loss of home for the sake of India."

W. O. Carver.

II. CHURCH HISTORY.

Modernism. The Jowett Lectures, 1908. By Paul Sabatier. Translated by C. A. Miles, with a Preface, Notes and Appendices. New York, Chas. Scribner's Sons, 1908. Pp. 351.

The Programme of Modernism. A Reply to the Encyclical of Pius X., etc. Translated from the Italian by Rev. Father George Tyrrell. With an Introduction by A. Leslie Lilley. G. P. Putnam's Sons, New York, 1908. Pp. 245.

Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa, Doctor of Philosophy and Theology, etc. Translated from the Spanish. Southern Publishing Co., Mobile, Ala., 1908. Pp. 359.

Der Modernismus. Von Professor D. Karl Holl, of Berlin. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, Germany, 1908. Pp. 48.

That there is wide-spread interest among all confessions in the recent movement within the Catholic Church, which has come to be known as Modernism, is shown by the stream of books dealing with the subject, both Catholic and Protestant, which comes pouring from the press. The above books are practically agreed as to what Modernism is and what it signifies, and that it is on the whole rightly named. It is the result of modern criticism, modern philosophy and modern science penetrating the Catholic laity and the more cultured members of the priesthood. All agree that its adoption would mean a profound revolution in the church, and the official hierarchy declare that it would result in nothing short of dissolution. All four of the books look upon this as the most serious crisis in the history of the Roman Church since the Reformation of the sixteenth century.

Sabatier writes from the standpoint of liberal French Catholicism. The author is an ardent admirer of Loisy and regards him as the heart and soul of the movement. And indeed in this opinion the others substantially agree. Sabatier denies that the movement is due to an infiltration of Protestantism and maintains that Loisy's "The Gospel and the Church" is an effective answer to the Protestants Harnack and Auguste Sabatier (page 76). He regards the origin, impulse and power of the movement as primarily religious, "It is", he declares, pp. 32 f, "this experience of increased religious life which is the essential characteristic of the Modernist movement. Modernism is breaking up the religious soil in a way which, though not generally noticed, is even more important than its work in the scientific field". "It is this note of piety combined with freedom, of love for the Church at the moment when in certain respects the author is at war with her hierarchy", p. 36, which he declares to be the most distinctive feature of Loisy's work. "Modernism is a spiritual spring which penetrates, vivifies and rejuvenates all things", p. 79. "It is an unexpected current of mysticism, passing over our age and giving un-

speakable fervor and power to those who drink it", p. 88. These quotations will serve to show Sabatier's conception of the movement as the result of mysticism and revived religion in the Catholic Church rather than as intellectual in its origin.

He admits that the party have no recognized leader and no unity of thought or purpose. "Modernism is in no degree contained in an intellectual proposition; it is not a system or a new synthesis, it is an orientation", p. 69. "It has no creator or head. . . . The Modernists, then, are not neo-Catholics, nor even reformers", p. 72.

The author declares the Modernists are thoroughly loyal to the Catholic Church. "Authority may exile the Modernists"; he declares, "it will never be able to separate them from the soul of the Church, or prevent them from being attached to her by bonds of love which no human government can break. . . . The Modernists are quite resolved to conform to the end, if they can, to all the Church's laws", p. 87.

The author lays responsibility for the present crisis on the shoulders of Pius X. whom he continually reproaches as ignorant, narrow, bigoted, mediæval, inquisitorial, without knowledge of or sympathy with the difficulties and anxieties of the modern cultured world. He seems to rejoice in the fact that such a pope is reigning since his repressive measures will force Catholics to shake off the shackles and achieve freedom once and for all. "The present crisis will not kill the Church, it will transform her; the Catholic of to-morrow will be no longer a subject but a citizen," p. 102. The author finds fault with the pope because he takes his office and the dogma of his infallibility with all seriousness. "He performs his office as infallible pope with a sincerity, a simplicity and a conviction which have something touching about them . . .Never perhaps has there been seen in so lofty a position a like absence of all hesitation, a mind so completely impervious," p. 111.

The author is enthusiastic and optimistic. He not only believes in Modernism; he believes in its speedy and complete triumph. He is sure that that triumph will be a great blessing to the world and to the Church itself. "Modernism is already virtually victorious," p. 161. The Church will be transformed

but she will be saved, all that is genuine in her will be preserved and heightened in significance by Modernism. "In the Middle Ages the Church saved Science, in the twentieth century Science will save the Church," p. 133. "Modernism is as sure of the future as the sap which rises in the tree, and all the forces hurled against it will be as ineffectual as an army sent out against the spring," p. 162. In the last half of the book are printed translations of four very important documents, among them the new Syllabus and the famous Encyclical against the Modernists.

One is impressed with the intensity, the mystical piety and enthusiasm, the optimism and hopefulness of the lectures, but is not convinced. The author is brilliant rather than profound.

"The Programme of Modernism" is a much weightier book. When Pius X. published his Encyclical against the Modernists, September 8, 1907, a translation of which is printed in this volume also, a number of Italian priests collaborated in the production of a reply which they published under the above title. It has been translated into English by Rev. George Tyrrell, a liberal English Catholic, and provided with an introduction by A. L. Lilley, a London vicar. The whole is a serious and able production. It is far less hopeful than the preceding book; it appreciates the seriousness of the situation and the radical character of the changes which are proposed as Sabatier does not. They regard themselves as the faithful subjects of the Church, "resolved to cling to her till our last breath . . . devoted sons of the Church, obedient to that authority in which we recognize a continuation of the apostolic pastoral ministry", p. 2. And yet condemned by that authority "we present ourselves without any disrespect, but with a profound sense of the rights of our religious personality, before the tribunal of the community to which we belong to answer the accusations alleged against us. . . . We simply set forth our position and invite the judgment of our brethren upon it, and indeed the judgment of history," p. 3. Such words are the expressions of men who have the calm seriousness of mighty convictions in the presence of powerful opposing forces. They regard the present condition of the Catholic Church as lamentable in the

extreme and yet they doubt if she has in her the possibility of reform. They speak of "her rapidly-dwindling followers", "her deserted sanctuary, no longer visited by the warmth of that public life which throbs alike in the workshop and the university", etc. They complain that there is a want of a sense of brotherhood in the Church, of its aloofness from the life of to-day, of its lack of sympathy with the struggles and perplexities of mankind. They declare that "Church and Society can never meet on the basis of those ideas which prevailed at the Council of Trent, nor can they converse together in mediæval language", p. 5. They sadly assert that since leaving the seminaries and coming in contact with the world as it is they "have felt the solidity of that theoretical ground which we had learnt to regard as the indisputable basis of Catholic faith give way beneath our feet. . . . The pretended bases of faith have proven themselves rotten beyond cure", p. 7. The programme which they propose is nothing short of a transformation of the Catholic Church in such a way as to bring it into sympathy and harmony with the modern world, its sense of universal brotherhood, its scientific methods and beliefs, its democratic aspirations and its progressive nature. And yet with a programme so radical they are not wholly without hope of ultimate success. "We cannot believe that the Church will ultimately reject our programme as mischievous," p. 4. "We believe we are rendering a true service to the Church in breaking through this deplorable tradition of abuses and concessions, and in respectfully but firmly explaining our contentions", p. 8.

The Encyclical had affirmed that their views were determined by their subjective philosophy. This they deny and declare that they have reached their present position by the way of Biblical criticism, both textual and higher. They go into the question with some fulness and state as their position substantially what has been the position of radical Protestant critics for many years. "It has been a prolonged documentary study of the Gospel narratives that has led so many of us to revise the traditional opinions about the foundation of the Church and the institution of the Sacraments," p. 17. So has the patient study of Christian history been influential in form-

ing their opinions. "Finally, it has been long years passed in the patient comparison of the various stages that mark the development of Catholic thought that have almost unconsciously driven us to adopt a new theory as to the development of dogma from the teaching of Christ," p. 17. "Modern criticism has revolutionized the historical outlook," p. 21. "Modernism stands for a method, or rather for *the* critical method, applied conscientiously to the religious forms of humanity in general, and to Catholicism in particular," p. 18.

They admit, as Sabatier declared, that they have as yet done nothing in the way of building, nothing synthetic. "We are the first to declare openly and emphatically that we have as yet no definite synthesis and are only groping our way laboriously, and with much hesitation, from the now assured results of criticism to some sort of apologetic, whose aim is not to subvert tradition but solely to make use of the eternal postulates of religion familiar to the most authentic conception of Catholicism," p. 20. Criticism has forced them to alter their conception of the Old Testament, of Inspiration and Revelation, of the New Testament and of Christian history since apostolic days, but as yet they have been able to build up nothing in the room of the shattered conceptions that have fallen about their feet. How far they have departed from accepted standards of Catholic orthodoxy will be seen from their statement that "such a criticism of the historical substance of Christ's teaching does away with the possibility of finding in it even the embryonic form of the Church's later theological teaching. So. too an impartial study of patristic tradition . . . has proved how idle it is to look there for the fundamental lines of Catholic theology as systematised by the scholastics and adopted in the definitions of Trent. What, without prepossession, must be admitted is, a progressive development of Catholic theology", pp. 76, 77. "We cannot possibly deny the evolution of Catholicism," p. 91. "Everything in the history of Christianity has changed—doctrine, hierarchy, worship," p. 92.

They deny that they are agnostics as charged in the Encyclical or that "immanentism" has influenced their views,

though they admit the kinship of this philosophy with their own position; they resent decisively the charge that they are the enemies of the kingdom of Christ or of the Catholic Church, considering themselves her most loyal and useful sons, while they oppose the hierarchy and its pretensions.

The third book has a deceptive title. It is not so much a treatment of the changes that are in progress or are threatening in the Catholic Church as a vigorous polemic against many fundamental Catholic positions. The author has long been a Catholic clergyman, a Spaniard, with much learning and extensive observation and experience in many countries. He came to America expecting to find a freer Catholicism than he knew in Spain, only to discover that the most popular and widely read exposition of Catholic faith in this country, Gibbons' "Faith of Our Fathers", was full of mistakes and maintained positions which would scarcely be tolerated in Europe. His book was written largely to meet this work of Cardinal Gibbons. With ample learning, with an insight which is hardly possible to a Protestant, with an admirable spirit of candor and fairness the author attacks nearly all the fundamental positions of Catholicism. His two lines of attack are Biblical exegesis and historical investigation. It is marked by none of the hysteria and rancor which too often mars the work of a new convert. It is one of the sanest, most fraternal and ablest books of the kind with which I am acquainted.

The author is acquainted with the Modernist movement and is sympathetic toward it, but seems to have reached his conclusions from the practical side of morals and religion, the side of real life, rather than from the intellectual. He seems to have broken with Catholicism much more completely, and to be anxious to help others out of the Church and keep Protestants from the profound disappointment that must follow entering it. He has no thought of revolutionizing the Church as a whole but only of saving individuals from its clutches.

The fourth is a mere brochure by a Protestant professor in the University of Berlin. But it is exceedingly able and helpful. The author regards the present crisis as the most serious, with the exception of the Reformation, that the Catholic Church

has ever been called to meet. It does not deal with individual dogmas or certain features of the constitution but involves the entire realm of faith and the complete outlook on life, "striving after a complete transformation of the entire theological and hierarchical system".

After a historical sketch of liberal movements in the Catholic Church in the past the author points out that the present movement began among German Catholics about 1890. It now affects France and Italy and to some extent England and America, while it seems to have been squelched in Germany. He believes it sprang from a renewed study of Christian history in the scientific spirit, along with the critical study of the Scriptures. "In the name of history as in the name of piety struggling after personal conviction, the demand was made to separate between the passing and the permanent in Christianity and to cast aside that which was outgrown," s. 24. This was the demand in France. The author regards the English priest George Tyrrell as the noblest figure in the whole movement. "He knows what religion is because he lives in it," s. 29. "As in Loisy the movement reaches its scientific, so in Tyrrell it reaches its religious zenith," s. 32. The author finds that all the Modernists, of whatever direction, are united in the fact that "the final impulse in all was the necessity of building up for themselves a personal conviction of their religion". In this effort they leave the fundamental Catholic principle of authority and have already passed over to the fundamental position of Protestantism. It is this mark which makes the movement so hopeful from a Protestant standpoint. One must wonder with the author that they still strive to regard themselves as good Catholics. The author recognizes as every Protestant must recognize that they are no longer Catholics if this term is to be defined as in the past. The pope and the Catholic Church are fighting for their very existence. If the programme of the Modernists should be adopted the Catholic Church would cease to exist. It would become something else. Every vested interest in the great organization must fight the Modernists. "They are actually dissolving the Catholic Church. Every pope must decide exactly as Pius X. has done," p. 42.

In other words the Protestant author of this brochure regards the reform or adaptation of the Catholic Church to the modern world as impossible, and with this opinion the reviewer agrees. Modernism must be suppressed or excluded or the Catholic Church will perish.

W. J. McGLOTHLIN.

Der Hexenwahn. Von Pfarrer Lic. Dr. R. Ohle-Preuzlau, Tübingen, 1908. Verlag von J. C. B. Mohr. Pp. 47.

Witchcraft is one of the strongest as it is certainly one of the saddest delusions that ever afflicted the human race. The story of the bloodshed, the cruelty practiced on poor, decrepit and harmless old women in the name of religion and the safety of the community would surpass belief if not, alas, so well authenticated. This brochure presents the history of the terrible episode in brief, compact but vivid fashion.

W. J. McGLOTHLIN.

The Monuments of Christian Rome from Constantine to the Renaissance. By Arthur L. Frothingham, Ph.D., Sometime Associate Director of the American School at Rome, and Professor of Archæology and Ancient History at Princeton University. The Macmillan Co., New York, 1908. Pp. 412. Price $2.25 net.

Rome is perhaps the richest of all the cities of the world in the creations of Christian art. Being the imperial city, the mistress of the world, its church was from the beginning one of commanding power and influence. It succored the Christians suffering from persecution even in distant parts of the world, and as soon as political conditions would permit such action, began to build churches and produce other monuments of Christian art and life. From that day to the latest times it has been building, restoring, changing, it has been painting, ornamenting, carving, all for the glory of God as its people have understood that object. Nowhere else in the world are there such massive churches, such masterpieces of the painter's genius,

the sculptor's art and the architect's aspiring dreams. The story of their creation and development is a long and intricate one, and many great scholars have worked at it. The present volume is a handbook, but a handbook of a very complete and satisfactory kind. The author has not only used the literature of the subject, but has also spent many years in Rome and its environs studying the monuments themselves.

The work is divided into two parts, the first being a historical sketch of the city itself with special reference to its monuments. To this the author has assigned 145 pages. This is a brief but clear outline of the vicissitudes through which the city has passed during the centuries, and forms a good basis for the second part. This consists of a study of the monuments themselves. They are classified as Basilicas, Bell-towers, Cloisters, Civil Architecture, Military Architecture, Sculpture and Painting. The last three chapters are devoted to Roman Artists, Art in the Roman Province and the Artistic Influence of Rome.

The work is well done. The text is everywhere clear and interesting while the illustrations are numerous and illuminating. The reviewer has neither the technical nor archæological knowledge necessary to the formation of an independent personal opinion of the various positions assumed upon controverted as well as other points. He has found the book both interesting and instructive and, so far as he is able to judge, entirely reliable. No one ought to visit Rome without careful previous preparation for that event, which if properly utilized must in a way mark an epoch in the life. This book would serve admirably in this preparation concerning one very important feature of the great city's history. Those of us who must stay at home will of course find it equally helpful.

W. J. McGlothlin.

Records of the Welsh Tract Baptist Meeting, Pencader Hundred, New Castle County, Delaware, 1701 to 1828. In two parts. The Historical Society of Delaware, Wilmington, Del. Price $1.00.

The Welsh Tract Church is one of the old Baptist churches in

America. It was organized in Wales and removed in a body to America settling upon a large tract of land obtained from William Penn. It was in many respects an influential church in the earlier days. The Historical Society have done their work in a careful and scientific way and have rendered a real service to the State of Delaware as well as to the history of the Baptist denomination in publishing these records. A careful and widespread study of such records as these would be of inestimable value to the denomination.

W. J. McGlothlin.

Hildebrand: The Builder. By Ernest Ashton Smith, Ph.D., Professor of History, Allegheny College. Cincinnati: Jennings & Graham, 1908. Pp. 219.

Several volumes of the "Men of the Kingdom" series of biographies have been reviewed in these columns. The general characteristics of the series have been set forth. The volume on Hildebrand is one of the best in the series so far published. The author has set forth in brief popular form the general conditions prevailing in the church at the beginning of Hildebrand's career in such a clear and comprehensive manner as to form an admirable background for his picture of the man. This portrait is well drawn. There is ample knowledge, due sympathy with the subject, a judicious selection of material. It is to be hoped that this book with other volumes of the series will be read as widely as they deserve. They are not intended for scholars but for busy and intelligent men who are interested in the great men of Christian history.

W. J. McGlothlin.

Historical Catalogue of the Members of the First Baptist Church in Providence, Rhode Island. Compiled and edited by Henry Melville King, Pastor Emeritus. F. H. Townsend, Printer, Providence, R. I., 1908. Pp. 189.

This volume contains a brief history of the notable and historic First Baptist Church of Providence, a catalogue of the

officers and members of its entire history as far as that is now obtainable, cuts of many of its officials, and two historical appendixes. The whole was done under the supervision of Dr. King, who was long the pastor of the church and is deeply versed in its history. Such a work is of great value for future historians of the Baptists, and the church is to be heartily commended for its liberality and public spirit in publishing this volume. It is to be hoped that many other of our historic churches will follow this example.

W. J. McGlothlin.

III. PHILOSOPHY AND RELIGION.

The Sense of the Infinite. A Study of the Transcendental Element in Literature, Life and Religion. By Oscar Kuhns, author of The German and Swiss Settlements in Pennsylvania, Dante and the English Poets, etc. New York: Henry Holt & Co., 1908. Pages vii+265. Price $1.50 net.

The author defines broadly and rather vaguely the Sense of the Infinite so as to include all forms and phases of conscious recognition of the unity of the universe and all striving after fellowship in spirit, or oneness in experience with the Infinite. "The sense of the Infinite, the transcendental sense, then, does exist," and exists for all men who will open up the avenues of the soul through which the spirit goes out after the Eternal and through which the Infinite comes in to claim as its due the finite spirit. Nature, romantic love and religion are the great spheres in which the soul of man becomes conscious and enamored of the Infinite. Philosophy, poetry, and mysticism, then, are the forms of its expression. "The great saviours of the higher life are those who have drunk deep at this spring" of a strong and beautiful love which many waters cannot drown and which holds its objects "now and forever."

"It is the transcendental or the mystical sense, the sense of the Infinite, Idealism, call it what you will, that gives to life its glory and dignity. It gives an added sense of beauty to the world in which we live; it tends to deepen our spiritual experi-

ence; it makes us an instrument of good to our fellow-men; above all it gives us that peace for which the whole world is seeking." "The poets are its interpreters; the artist is its handiworkman, * * * prophet and preacher lift aside the veil that hangs before us and we see the radiant and flashing beauty of the eternal world." "And the instinct is far more widely prevalent than appears at first sight. It is sleeping in the heart of the multitude, crowded back by the insistent cares of daily life, by trivial amusements, by political and social ambitions, by the eager pursuit of wealth and fame. But let a great poet arise, or a great preacher, and we see thousands, like children held by a tale of fairyland, listening with hushed spirit to his words, which have power to draw aside the veil which intervenes between the temporal and the eternal world."

Our author traces the working of this sense through the transcendental view of nature, in romantic love, in the philosophy of Plato and Plotinus and the various forms of Platonic philosophy; through mysticism all along the centuries down to our own time, where it is finding scientific recognition in many ways and in many quarters. Every man needs occasionally to call himself back, or forward, to clearer contemplation of his divine relationship, and this is a good book for such purpose.

W. O. Carver.

The Naturalization of the Supernatural. By Frank Podmore, author of Modern Spiritualism—A History and a Criticism, Studies in Psychical Research, etc. Illustrated. G. P. Putnam's Sons, New York and London; The Knickerbocker Press, 1908.

Mr. Podmore's book of nearly 400 pages is at once an exposure and an exposition. He is a scholarly materialist whose conclusions, he claims, are those of science. He gives us in his Introductory a brief history of the founding of the Society for Psychical Research, and sets forth its aims and methods, subjects to be investigated, telepathy or thought-transference, etc. Then, after tracing in a lucid and trenchant style the history of various spiritualist movements, he gives some startling exposures and explanations of certain of the ghost stories which

have hitherto been accepted by the disciples of psychical research as incontrovertible. He deals mainly with modern spiritualism and its claims, and the title of his extremely interesting book of exposure and exposition, "The Naturalization of the Supernatural," must be read and understood accordingly.

GEO. B. EAGER.

The Precinct of Religion in the Culture of Humanity. By Prof. Charles Gray Shaw, B.D., Ph.D., Professor of Philosophy in New York University, Author of "Christianity and Modern Culture", London: Swan, Sonnenschein & Co.; New York: The Macmillan Co. 1908. Pp. xiii+279. Price $2.00 net.

This work contains the substance of the lectures in the Graduate School in Philosophy of Religion under the author. The preparation for the course obviously includes full study and profound reflection in the History of Philosophy and in the Philosophy of Religion. By the "Precinct of Religion" the author means to designate the "limits of religion in human culture", especially in comparison—and contrast—with science and philosophy. First of all let it be said that there is here no spirit or purpose looking toward any narrow limitation of the field and function of religion. The author proceeds from the *pragmatic* standpoint, preferring the term *humanism*. Thus he starts from the standpoint of the religious consciousness, proceeds along the line of the *ego* in discovery, relation and especially self-affirmation. This self-affirmation must be first of all in conflict with and negation of the world which seeks to identify the ego-soul with itself, and so which appears as the soul's limitation and hindrance. But next the soul finds itself in conflict with the world-soul, for the very conception of the world-soul meets the soul as a limitation on the spiritual, ethical side in the effort of the soul to free itself from the world. But it is just the consciousness of this world-soul that has put life, hope, religion, search for freedom and destiny into the soul. Hence the self-assertion against the world-soul finds its true expression in a full relation of the soul to the world-soul. The growth of this relation is the

function, the very essence of religion and its goal is the participation of the soul in the life of the world-soul. Thus one meets the solution—pragmatically at least, now; and ideally ultimately, of the standing antinomies of fate and freedom, finite and Infinite, law and liberty. Having once come into the conflict for this high life the soul finds that "the retreat to nature is as hopeless as the advance toward the world of spirit. No longer may we assume that man is a creature of nature * * *." "* * * he is not to be thought of as merely natural, for in the course of his religious development, with his ideas of God and humanity, he has outdone himself already." The spiritual nature and worth of man are admirably demonstrated.

After an "Historical Introduction" the work discusses "The Essence of Religion", "The Nature of Religion", "The Reality of Religion", and "The Religious World Order."

The author seeks to draw contrasts between the "precincts", methods, etc., of Philosophy, Science and Religion and in doing so states many features in a misleading way, sacrificing fullness of truth to contrast of statement. This love of contrast and balanced statement is a source of error throughout the work but especially injures the discussion of the Essence of Religion. In insisting very properly on the fact that religion is the affair not of a faculty or single function of the soul the author assumes and sometimes affirms that this is not the case with other soul expressions, particularly of Philosophy and Science. But surely the time is past when we can psychologically dissect the soul, the life, of a man and limit a whole field of culture, as Philosophy, to the *thought faculty*. Religion does indeed continually engage the total self in a degree not true of any other soul expression, but in measure the same fact applies everywhere.

So again when the author finds that religious consciousness is more than, and other than, any other consciousness we must think that he is not psychologically exact, and has passed over into a mysticism that cannot serve clear thinking.

Our author is right in abandoning the standpoint of the *noumenal,* on the one hand, and the *phenomenal,* on the other,

but his polemic against these is waged so extensively as to introduce an element of confusion in his own argument which was already needlessly hampered by an abstruse style.

The argument is defective in not recognizing properly the social element in religious culture, nor the definite aid which the soul receives in religion from God. On the other hand too much warfare is made on the thought element in religion. When all is said it remains that the book is a remarkable exposition of the truth that man is made but little lower than the angels and crowned with glory and honor. It will prove a call of man out of darkness into light. It is an inspiring discussion.

W. O. Carver.

An Introduction to the Study of Comparative Religion. By Frank Byron Jevons, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. New York: The Macmillan Co., 1908. Pages xxv+283. Price $1.50 net.

This work is "The Hartford-Lawson Lectures on 'The Religions of the World,'" for 1908. A splendid beginning is made by a series upon this topic and by a lecturer of such ability and reputation. The terms of the foundation and the spirit of the Hartford Theological Seminary give assured hope that we shall have a series of lecture courses dealing scientifically with the subject of Comparative Religion, but also in a way that will recognize the peculiar characteristics of the Christian religion. Most writers on religion reject or ignore the superior claims of Christianity, and, what is more serious, they refuse to take account of the influence of God in religious development. And this they do professedly not because there are no evidences of God's part in the making of religion, but because science is unable to formulate the laws and measure the effects of God's working, and hence it would be impossible for science to be exact and definite if it took account of an immeasurable element. One sometimes feels a touch of impatience when science prefers to be definite rather than complete and exact at the expense of truth.

Dr. Jevons approaches the scientific study of religion with

the idea that "the use of any science lies in its application to practical purposes," and he would doubtless adopt Huxley's statement that the purpose of science is to know what is true in order to do what is right. "For Christianity, the use of the science of religion consists in applying it to show that Christianity is the highest manifestation of the religious spirit." But in making such a use of this science "we must fully and frankly accept the facts it furnishes, and must recognize that others are at liberty to use them for any opposite purpose." With such an idea we cannot fear that the writer will go astray negligently nor by the road of dogmatic assumption. He recognizes that the science is to lay before us the facts and such classifications of the facts as lie within its power. The interpretation of the facts and their practical application lie within the province of the religious philosopher.

The author, then, will interpret the facts and show the manner of this application in the aim of making Christianity the universal religion. This aim will call for full and fair understanding of the facts and features of those religions which Christianity will supplant and will show how far this supplanting is to be by substitution, and how far by supplementing, and how far by suppressing. After an *Introduction* we have discussions of *Immortality, Magic, Fetichism, Prayer, Sacrifice, Morality, Christianity.*

The reviewer would by no means agree with all the author's positions, especially dissenting from his rather superficial judgments as to the relation of magic and of fetichism to religious origins. Still in the main the work is admirably adapted to its purpose and will greatly aid students in understanding the rise and growth of religions and the method of the missionary who carries Christianity to the followers of other faiths. There are an appendix, a bibliography and an index.

W. O. Carver.

Ethics. By John Dewey, Professor in Columbia University, and James H. Tufts, Professor of Philosophy in the University of Chicago. Henry Holt & Co., New York, 1908.

All subjects are now studied genetically, and this is the appli-

cation of the genetic method to Ethics. Anyone who has studied Ethics only as formulated by the old method will be surprised at the new and vital interest which this proverbially dry subject assumes under this treatment.

The book represents the convergence of two lines of thought upon Ethics—Sociology and Functional Psychology. Strictly speaking, according to the present-day conception, Ethics is a department of Sociology. Studied in this way one gets the right point of view upon the modification of moral standards and ideals as they develop in the stress of social adjustments. One sees in the book also the application to an important phase of social science the theory of thought for which Dr. Dewey has so prominently stood, i. e., the instrumental character of thought. The result is most assuredly a fresh, vital, illuminating discussion of the moral nature and life of man.

The discussion is divided into three parts. First, the beginnings and growth of morality. In this part is studied the development of individual rational morality out of the customary group morality of early peoples. The second part is a discussion of the theory of the moral life. In this section the great historical ethical theories are criticized. The third part is devoted to the "consideration of some typical, social and economic problems which characterize the present." The first and third sections seem to this reviewer to be particularly important and suggestive, and worthy of the careful study of all who are concerned with the ethical life, theoretically or practically, and it can hardly fail to help them to larger and more adequate views of the higher life of man.

C. S. Gardner.

The Seeming Unreality of the Spiritual Life. The Nathaniel William Taylor Lectures for 1907, Given Before the Divinity School of Yale University. By Henry Churchill King, President of Oberlin College. New York: The Macmillan Co., 1908. Pages viii+256. Price $1.50 net.

There is among us to-day no more profound student and no cleverer writer on the subject of general Christian Apologetics

than President King. This volume is the growth of long study and reflection made definite by repeated use of some of the materials in lectures and magazine articles. It comes to us now as a practically new Apologetic and approaches the subject from a distinct and vital standpoint. He apprehends that the most serious hindrance to the acceptance of the Christian faith, and of its enjoyment when accepted, lies in the vagueness and lack of concrete contact with the spiritual God and with the realities of the spiritual ideals in thought and in life. Christianity must be seen to be real and vitally related to modern thinking in the total unity of intellectual and practical life, and must at once satisfy the thinking and provide vital force to the life if it is to be accepted as a conquering gospel. The author points out the defects of various lines of Christian defense and keeps straight along the course of seeking and settling the fundamental difficulty. He tells us why the Ideal seems universal: partly because of misconceptions of various sorts, partly because of limitations on us, and partly because of the nature of the case. Some of these difficulties we can remove and some we can overcome. He then tells how we may be led into the realization of the Ideal.

No more timely work could be produced in this field, and the discussion is so marked by frankness, clearness and personal sympathy that any honest groper will gladly take this leading hand hopefully going on toward the light. W. O. Carver.

What Is Man? Or Criticism vs. Evolutionism. By Judson D. Burns, M.D., New York: Cochrane Publishing Co., 1908. 12mo. Pages iii+334. Price $2.00 net.

Here is a book of great interest in itself and in its origin as told by the author in his preface. Having heard another physician express his utter disbelief in the preaching he heard in the church of which he was a deacon, and base this belief in the inconsistency of the Christian teaching with the Darwinian theory of evolution, Dr. Burns set himself to work out the question. It evidently appealed to him as a question of tremendous

importance. He went about his task in a systematic way. He first of all made close and full first-hand study of the theory of evolution in the works of its first expounders and most noted advocates. He then tested the various elements contained in the theories with the facts of anthropology and history according to some of the recognized authorities. He evidently kept in mind always, too, the traditional interpretation of the Biblical account of the origin of things.

The conclusions are interesting and valuable. The work impresses a reader as that of a past generation, in its style and processes of argument, but that is not at all to condemn it. It does not limit itself to preceding times for its materials, for some of the latest discoveries in anthropology in particular are drawn upon.

The Darwinian scheme is outlined, and the arguments in its support are refuted in detail. That man and monkey are not of the same family is argued on the osteology and the brain structures of the two. There is a chapter on "Embryology and Heredity," and then one on "The Supreme Power of the Universe." This marks the climax of the discussion. The rest of the book deals with the age and purpose of the race and the location of the original man.

The author holds to the definite acts of creation, and supports his claim with extensive arguments from geology and by denying claims of geologists. One cannot always approve of his argument nor fully agree with his conclusion, but one is always fascinated by the earnest enthusiasm and effective dialectics of the writer. The chapter locating the "Garden of Eden" is romantic.

To be sure, one feels all along that in fighting Darwinian evolution the author is in pursuit of a fleeing enemy; for not many now, surely, would profess faith in that decadent doctrine. But there is the freshness and originality here of a man who has plunged, with little previous preparation, into a great subject and given good account of himself. Doubtless there are many who need the argument and many more who will find pleasure and profit in it.

W. O. Carver.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of the Dictionary of the Bible and Dictionary of Christ and the Gospels, with the assistance of John A. Selbie, M.A., D.D., and other scholars. Vol. I., A—Art. New York: Charles Scribner's Sons. Edinburgh: T. and T. Clark, 1908. Pages xxii+903. Price, cloth, $7.00 per vol. net; half morocco, $9.00 per vol. net. Sold only in complete sets.

Dr. Hastings is devoting himself to a service for which he already has the gratitude of the world of Bible students and for which he will have the continued and growing gratitude of all students of religion. First he edited the *Bible Dictionary.* Then he set himself to produce the *Dictionary of Christ and the Gospels,* and the *Encyclopaedia of Religion and Ethics.* After six years of toil and patience he and his publishers are able to lay before us this first volume. There are to be "about ten" volumes in all. A wide interpretation has been given to the terms Religion and Ethics, so that it is designed to make this encyclopædia complete for all students in any of the spheres touching these subjects. The editor has been thoroughly liberal in his choice of writers, seeking to assign each subject to the most competent writer, whatever his country or school. This is a matter in which there may well be differences of opinion, but an examination of the list of nearly two hundred writers in the first volume brings a sense of admiration and satisfaction. Moreover, each article is signed with the name and position of its writer, so that an informed reader will be able to estimate his authority on any given subject.

The volume came to hand too late for any extended examination in detail of the individual articles. It is enough to say that besides the care and skill demanded of the writers, the watchful editing, there is also in each instance a bibliography of the literature of the subject. All this means that we have here just what the student will want and what will be a necessity for any fully equipped scholar and school.

An important question in connection with any encyclopædia is its sense of proportion. This seems to be exercised with wis-

dom and fairness in the present volume. Of course there will be differences of opinion as to what amount of space should be assigned this or that subject. After all it is far more important that the space shall be used for the fullest information.

We congratulate the student and the editor in the beginning.

W. O. Carver.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Complete in twelve volumes. Vol. I., A—Basilians. Funk & Wagnalls Co., New York. Pages 500.

There was much need to revise the old Schaff-Herzog, which had served a good purpose indeed. In Germany Hauck had brought the Herzog up to date in all respects. The American revision is more than just a translation. It is condensation, expansion, rewriting, in order to make it suitable for American needs. It is under the supervision of American scholars of competent ability. Dr. A. H. Newman has the Church History Department. The effort to give both sides on disputed points is made. Thus on the subject of baptism Baptists and Pædo-baptists state their respective positions. It does, however, seem like an anachronism in a modern cyclopedia to read even from a Paedo-baptist what Dr. B. B. Warfield, of Princeton, writes on p. 450. He expresses his opinion as a scholar that no one can tell what the "mode" of baptism was in the New Testament; that no "mode" is there prescribed, and each one is left to decide for himself. And even if Jesus was immersed that would not mean that we should be. This is all very astonishing in such a stickler for Bible orthodoxy as Dr. Warfield. I shall here confess my astonishment as a student of Greek how any scholar can find any doubt as to what the word Baptism means. I can understand, but not approve, the positions of those who waive aside the teaching of the New Testament on this subject, while frankly admitting what it is, as, for instance, in the writings of Principal Marcus Dods, of New College, Edinburgh. But I do not understand the mental process of a modern scholar

who can look at the word baptize anywhere in Greek and refuse to see the obvious and only meaning contained in it. One of the blessings of modern scholarship is that men of all denominations are the more willing for the Bible to mean what it does mean. A. T. Robertson.

Early Buddhism. By T. W. Rhys Davids, LL.D., Ph.D., Professor of Comparative Religion at Owens College; Professor of Buddhist Literature, University College, London; Fellow of the British Academy, etc., etc. Chicago: The Open Court Publishing Co. 89 pages.

The Religion of Ancient Mexico and Peru. By Lewis Spence, M.A. 67 pages.

These volumes belong to the series, "Religions: Ancient and Modern", which together constitute quite a library of popular little handbooks. They are written by well-known authorities, for the most part, and their information should be trustworthy. Dr. Davids presents some views in this little work at variance with the general understanding and with some of his own writings. The selection of material for such brief accounts is a matter on which there may be difference of opinion, but for inexpensive volumes giving much information these are commended. W. O. Carver.

Outlines of Mahayana Buddhism. By Daisetz Teitaro Suzuki. Chicago, 1908: The Open Court Publishing Co. Pp. xii+420.

Our author's announced object in this work "is twofold: (1) To refute the many wrong opinions which are entertained by Western critics concerning the fundamental teachings of Mahayana Buddhism; (2) To awake interest among scholars of comparative religion in the development of the religious sentiment and faith as exemplified by the growth of one of the most powerful spiritual forces in the world."

Thus the author announces himself an apologist for Buddhism of the so-called Northern type. He does not seem to

recognize in the body of his work that he is playing the role of a propagandist and indeed takes pains to persuade himself that he is not doing so. All the same we have here a bright volume in advocacy of Buddhism as this author understands and interprets it. At times the polemic character of the work is too marked for successful propagandism, but such is the general character of the book. If the author takes issue with all Western interpreters of Mahayanism and criticises them he will not complain if we question whether he is himself so much interpreting the historical and dogmatic faith of Buddhism as he is advocating his own religious ideas under the terminology of the ancient religion. Now the fact is that this author has long been in contact with the religious and philosophical thought of the West as well as of the East, and that he has been a diligent student. The outcome is that through much skepticism and criticism he has come upon a period of constructive eclecticism. The foundations of his sentiments and beliefs lie in Buddhism and he naturally prefers to include his beliefs in the tenets of his traditional faith. In all this he is doubtless sincere. But for all that much that he sets forth will be extremely difficult to find in any adequate form in Buddhism. One thinks, too, that he is not always just to the opposing sect of Buddhism. And, once more, to get what he does from Mahayanism it is necessary for him to ignore as much as he uses so that at best his system could be only a selection from this form of Buddhism and not an adequate presentation of the system.

The reviewer is glad to find here support for his own view that the writers have been mistaken in dividing Buddhism into "Northern" and "Southern", that there are three and not two clearly marked divisions of this faith.

The work is well done and is very interesting and ought to serve a good end in both the lines suggested by the author, though, as indicated, the Western world is not so mistaken about Buddhism as our author supposes. It cannot be forgotten that critical studies of Buddhism are a product of European scholarship rather than of Oriental students. This fact, however, must not cause the Western critics to turn

away from the Eastern teacher. This author may well be a teacher of the West, at least on the side of appreciation of the best to be found in Buddhism's most progressive sect.

W. O. Carver.

Der Sterbende und Auferstehende Gottheiland in den Orientalischen Religionen und ihr Verhältnis zum Christentum. Von Lic. Dr. Martin Brückner, Berlin. Tübingen, 1908. Verlag von J. C. B. Mohr (Paul Siebeck).

This little pamphlet of forty-eight pages is volume 16 of series 1 of *Religionsgeschichte Volksbücher für die deutsche Christliche Gegenwart.* They are a sort of "present day tracts" for indoctrinating the people in critical religious thought. While emphatically professing not to be *tendenz-schriften,* they lend themselves fully to the suspicion of a radical, rationalist purpose.

Surely if religions in general, and oriental religions in particular, have the idea of a dying and risen Saviour Christianity cannot wish to be ignorant of the facts. It will then remain to interpret the significance of the facts. On first thought surely this fact will suggest doubt as to the historical reliability and worth of the New Testament Jesus. It is open to the Christian, however, as this author suggests, to find in this wide-spread idea the basis for preaching the complete doctrine in Christianity. But before all this will be the prior question as to the trustworthiness of the claim thus thrust upon us. If a Divine Saviour, dying and rising again is to be found in Oriental religions generally, in Babylonian, Phœnician, Asia Minor, Greek, Egyptian and Persian faith it is a little strange that so remarkable a fact is so slow coming into general knowledge. At least one may challenge the claim with questions as to how far this fact is fundamental and how far superficial; as to the critical character of the documents relied on for the testimony; as to how far it may be possible that the legends are a reflex from Christian literature and tradition. In a word a deal of critical thought will be required to make such a claim trustworthy, and it is just this critical handling of the material that is wanting in this discussion.

W. O. Carver.

The Physical Basis of Civilization. A Revised Version of "Psychic and Economic Results of Man's Physical Uprightness." * * * By T. W. Heineman. Chicago, 1908: Forbes & Co. Pp. 241, including Appendix. Price $1.25.

The title page proceeds to designate this work "A Demonstration that Two Small Anatomical Modifications Determined Physical, Mental, Moral, Economic, Social, and Political Conditions; with Appendix Notes on Articulate Speech, Memory, Altruism, and a Search for the Origin of Life, Sex, Species, etc."

When the author calls his work a "Demonstration" he means this to be taken emphatically. "Nothing has been taken for granted in the argument except the proposition regarding derivation or descent stated in the third paragraph, Chapter I." So we read in the preface. Now it is no usual thing to find a book with but one point left in doubt and with that one uncertain spot carefully indicated. Concerning this one weak place we are reminded "of the enormous amount of careful investigation, verifying evidence, and exhaustive, unsparing discussion this proposition has received far beyond any other ever presented to mankind". But our author was not content even yet. A preliminary draft of this work was first submitted "for criticism to a select circle of one hundred university presidents, professors, and to other distinguished scientists and philosophers, in the United States of America, Great Britain, Germany, France, Switzerland, Belgium, and the Netherlands". "Eighty of these gentlemen replied; many of them by instructive criticism and comments" which have been used in revision for the production of our volume.

The importance of the volume is indicated by the statement that, "It traces the upright attitude, higher intelligence, monogamic marriage, the family, the home, the economic dependence of woman, differentiation of the sexes, warfare, primitive groups and hordes, and other physical, mental, moral, economic, and rudimentary political conditions to two small anatomical peculiarities of our brute ancestors, and throws much new light on a number of the most important problems in

ethics and public policy, which are pressing so urgently for solution in this present age."

The style and tone are those of a man who has devoted great toil to his task and has achieved definite certitude. He elaborates his points with careful analysis and minute attention to detail. He displays remarkable gifts of constructive imagination.

The reader of this review possibly has right to claim a statement of these two such significant, though "small anatomical peculiarities of our brute ancestors", that brought them down out of the trees and set them to work out a destiny of ages on the surface of the ground. "These two, then, the modification in the entocuneiform bone and in the position of the foramen magnum, are the Physical Basis of Civilization indicated by the title of these essays." Besides the great learning, the scientific accuracy, the painstaking demonstration and the constructive imagination of the work which render its scientific value, it has one merit which seems not to have occurred to the author: it is the greatest work of humor this reviewer has read in a long while. W. O. Carver.

Religion and Medicine: The Moral Control of Nervous Disorders. By Elwood Worcester, D.D., Ph.D.; Samuel McComb, M.A., D.D., Emmanuel Church, Boston; Isador H. Coriat, M.D. New York: Moffat, Yard & Co., 1908.

"The Emmanuel Movement", as it is generally known, has attracted universal attention. Indeed the interest of the public in this movement is one of the significant phenomena of our time. It discovers the soil in which "Christian Science" with all its nonsense has grown so rapidly. But the reading of this, the text-book of the Emmanuel Movement, makes it evident that this is quite different both in its philosophy and its method from Christian Science. The first two-thirds of the book are taken up with a discussion of the psychological facts and theories which underlie the practice of psychotherapy. In the main it is thoroughly scientific, although in the hypothesis of "the subconscious mind" theory somewhat outruns fact.

"The subconscious mind" is an easy phrase and is a sort of scientific terra incognita. It can meaen only those psychic processes which lie beyond the limits of consciousness. It is generally admitted that subconsciousness or non-conscious activities react upon the conscious activities of our minds, and *vice versa*. The vital functions of the body or rather the nervous activities which control those functions, are subconscious; but our conscious states of mind react upon and modify those activities, and therefore affect the physiological functions. These conscious states are under the control of will; or if morbid conditions have enfeebled the will, another person may give aid by suggestion. The doctrine of suggestion and autosuggestion is but the careful formulation of a principle on which we are constantly acting in our dealing with one another and with ourselves.

The authors in the latter part of the book discuss the therapeutic value of faith and the relation of religion to health. In this they are thoroughly reverent and exhibit a genuine and earnest faith in the great Christian verities. At the same time they are thoroughly scientific, and maintain that the health-value of faith in the living God and in his immediate providential care is in strict accordance with the established principles of psychology.

Certainly what they say deserves the most serious consideration of thoughtful men, and is receiving it from open-minded ministers and physicians all over the country. Very few subjects are of more importance to the preacher today than psychology. Of course, it gives a great opportunity for cranks, but that is only an additional reason why sane and balanced men should look deeply into these things.

C. S. Gardner.

The Fact of Conversion. By George Jackson, B.A. Fleming H. Revell Co., New York, 1908. Pages 236. Price $1.25 net.

This volume gives us the Cole Lectures for 1908, delivered before Vanderbilt University. The author has chosen a subject

of perpetual importance and of present scientific interest as well as of religious concern. The psychological and metaphysical bases now being found for the deep facts of Christianity constitute some of the most gratifying efforts and results of the application of scientific study to religion. This course of lectures does not aim, primarily, at scientific discussion from the technical side, but is addressed to those "engaged in the practical work of the Christian Church." The author has read widely and draws freely on his reading and brings us a wealth of informing and inspiring biographical material for the illustration of his subject. He discusses "The Reality of Conversion" both "as a Fact of Consciousness" and "as a Fact for Life;" "Varieties of Conversion," "The Patriarchs of Conversion," "The Psychology of Conversion," "Present Day Preaching and Conversion." Our author has by no means made the mistake of surrendering absolutely to all the tentative conclusions of psychological investigations in the realm of religious experience. Perhaps he is even a bit too chary of these conclusions, though we all know well enough how new is this excursion of psychology and how crude, as yet, the methods and thought bestowed upon the deepest facts of human life. But Mr. Jackson has given the hand of greeting to the new science and accepts gifts from it which we all will gladly share. W. O. Carver.

Heat and Cold or the Key to the Universe. By Jerry Sheehy. Published by the author with Dempster Bros., Sanfrancisco, for Printers, 1908. 262 pages. Price $1.75.

This work is a literary and scientific curiosity. The author has discovered a "Key to the Universe" in the action of heat and cold upon matter and so fundamental and comprehensive is this basal law it must account for the origin of the Trinity.

Let the author tell his own story of the value of his work. In the preface we read: "The work leaves no query behind or before; all leading questions of value to mankind are answered in a cursory way." In the "Conclusion" we read: "Having carried the same law at the foundation to inquiry within the various subjects, having found that it is equal to the occasion

in accounting for every phenomenon." Let not the reader be disturbed by the incompleteness of the sentence just quoted, for if he will read this book he must know how to read sentences wanting both subject and predicate. W. O. CARVER.

The Evolution of Religions. By Everord Bierer. G. P. Putnam's Sons, New York, 1906. Pp. xv+385.

The author is a retired lawyer who, according to his statement in the *preface,* has spent much of his leisure time through a long life "in the study of the systems of religion of the world and of religious literature, both ancient and modern."

The publishers announce that the work is "an argument for a universal religion, written from the viewpoint of liberal Unitarianism" to which "Universal religion" the main barrier is naturally found, from the author's standpoint in the Christian doctrine of the Trinity. For while he finds Christian Trinitarianism a religious myth held in common with many other religions and derived historically "from Egyptian and Hindoo mythologies" it is only in Christianity that the doctrine serves as "a paralysis" in work and progress and a barrier to the common worship of all religionists in one temple. This argument and much more in the book proves that from the standpoint of the author Unitarianism is in far less accord with "Orthodox" Christianity than with Mohammedanism, or any other present-day religion. He thus raises for us once more the question: Is Unitarianism Christianity at all? Must we not come to distinguish Jesusism from Christianity.

Our author runs through the whole field of attack on Christianity, dogmatic, scientific, critical and metaphysical, and shows an extensive knowledge of the liberal literature of religion and some considerable acquaintance also with a little of the conservative writing. He adduces a good many arguments that belong to previous generations and which are little used in attacking Christianity at the present time, and in a number of instances he seems wholly ignorant of the recent findings of critical scholarship. On the whole the author has

written in good spirit and is likely to find himself disappointed in his expectation that he will "offend many" and "be denounced bitterly by all whose religious opinions differ from mine [his] and are mainly the result of environment and habits rather than convictions." It is an easy assumption of the man who holds peculiar views that he alone is a thinker and a sincere man, but an assumption all too common among the "liberals."

Our author is careful to praise the Bible as after all the best book we have or shall have, and to accord to Jesus the supremacy among religious leaders. Indeed he believes fully in the "spiritual" resurrection of Jesus and thinks a physical resurrection not impossible, and his hope of immortality is warm and secure. In very large measure we do believe what we want to believe!

W. O. Carver.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge: Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Vol. II., Basilica to Chambers. Pages 500. Price $5.00. Complete in 12 volumes. Price per set $60.00.

This volume treats 1110 topics with the aid of 140 collaborators. The most important topic discussed is Bible, which in its various subdivisions reaches the dimensions of a book. It is very complete and helpful. There is a full sketch of Baur and the movement identified with his name. It is wonderful how many vital themes come in the b's and c's. There is the Benedictine Order, for instance, and then Bernard of Clairvaux. Calvin and Calvinism also receive full treatment. The Canon of Scripture is ably explained by Dr. Theodore Zahn, of Erlangen. Celts and Cemeteries both come in for a large amount of space. It is hardly possible in a short review to give an adequate conception of the wealth of information furnished by this work.

A. T. Robertson.

IV. SUNDAY SCHOOL.

Sunday Schools the World Around. The official Report of the World's Fifth Sunday School Convention, in Rome, May 18-23, 1907. Published by The World's Sunday School Executive Committee., Philadelphia, Pa. Pp. 422.

Those who desire a world-wide perspective of Sunday School work should secure a copy of this admirable report which contains many addresses on practical themes as well as "Reports from the World Field." BYRON H. DEMENT.

Bible Studies for Adult Classes. By Philip A. Nordell, D.D. American Baptist Publication Society, Philadelphia. Price 20 cents each. No. I.—Studies (30) in Old Testament History. No. II.—Studies (40) in the Life of Christ. No. III.—Studies (30) in the Apostolic Age.

Those who do not desire to pursue the course of Bible Study outlined by the International Lesson Committee may find in these studies an excellent plan for compassing the salient points of Bible history and doctrine in two years. The work is ably done and the lesson material is handled in a sane pedagogical manner. The "Studies" are designed to constitute a permanent text-book for Adult Bible Classes and may therefore be taken up at any time. BYRON H. DEMENT.

Standards in Education. Including Industrial Training. By A. H. Chamberlain, B.S., A.M., Dean and Professor of Education, Throop Polytechnic Institute, Pasadena, Cal. Cloth 12mo. 265 pages. Price $1.00. American Book Company, New York.

Even in the multiplication of books for teachers there is a place for this simple, comprehensive and suggestive volume by Professor Chamberlain. The book is written chiefly from the industrial point of view and only the main issues of education are considered, the design of the author being not only to instruct but more especially to inspire to further investigation.

At the close of each chapter there are "Theses", "Topics for further Study" and "Books of Reference."

The aim of the author is to secure a true symmetry in educational work and the continued co-operation of the home and the school in the development of the individual for his greatest achievement in the educational, social, economic, and moral spheres of human activity. BYRON H. DEMENT.

The Adult Bible Class. By W. C. Pearce, Superintendent of the Adult Department of the International Sunday School Association, Philadelphia, The Westminster Press.

This is a neat booklet of 87 pages, devoted to a clear and vigorous presentation of adult work in the Sunday School. In brief space we can give no better idea of the work than is indicated by the Table of Contents:—The Adult Bible Class Movement, Class Organization, How to Organize, The Class Constitution, Duties of Class Officers and Committees, Class Meetings, Class Activities, and Appendix—Samples of Printed Matter. B. H. DEMENT.

The "How" Book. By Marshall A. Hudson, Sunday School Times Co., Philadelphia. Price 50 cents.

These are suggestive and helpful booklets on the organized Adult Bible Class Movement. Mr. Hudson tells in a simple inspiring way about the origin and history of the Baraca Class under the fascinating title:—"How" to Reach Men; "How" to Hold men; "How" to Teach Men; "How" it has been Done.

He has rendered a valuable service to the Sunday School as an inspiring leader of a great religious movement, and this timely volume will be welcomed by all who desire a thorough acquaintance with men's organized Bible classes. Mr. Trumbell, editor of the Sunday School Times, writes the Introduction giving a glimpse into the private life of Mr. Hudson and portraying distinct stages of the movement.

BYRON H. DEMENT.

The Modern Sunday School in Principle and Practice. By Henry F. Cope, General Secretary the Religious Education Association. Fleming H. Revell Company, Chicago. Price $1.00.

Great in numbers and varied in quality are the Sunday School books now on the market. Among the best works on the principles and methods of Sunday School organization and practice is this well-balanced and up-to-date volume, by Prof. Cope. Two chapters are given to a brief historic survey of the development of the Sunday School idea, while seventeen chapters are devoted to the vital elements in Sunday School success. The book is not crowded with perplexing details, but discusses fundamental principles and presents valuable suggestions for practical efficiency. Among the themes the author develops are the following:—Plan of organization, Building and Equipment, Program, Class Work, Manual Methods, Missions, Curriculum, Adult Bible Class Movement, Training the Working Forces, and The Library Problem.

Byron H. DeMent.

The Truth About Grace. By A. Berean. Price 25 cents. Charles C. Cook, New York.

A readable booklet of 94 pages, defining grace and noting its enemies, Law (Adventism), Works, (Romanism), and Character (Unitarianism). The discipline of grace contemplates correction, purification and full preparation for life's ministry. The fruits of the Spirit are considered and the laws of grace are outlined as the law of Liberty, the law of Service, the law of Self-denial, the law of Aspiration, and the law of Self-discipline.

Byron H. DeMent.

Training the Teacher. The Sunday School Times Company, Philadelphia. Price 50 cents.

The Sunday School Times Company is performing a valuable service for the Sunday School world by its timely publications.

One of the best teacher-training courses yet provided is contained in this volume prepared by the co-operation of four of the leading Sunday School writers of the present generation.

Part I., *The Book,* eleven lessons on the Old Testament and nine on the New Testament, by A. F. Schauffler, D.D.

Part II., *The Pupil,* ten lessons by Mrs. Antoinette Abernithy Lamoreaux, B.L.

Part III., *The Teacher,* ten lessons by Martin G. Brumbaugh, Ph.D., LL.D.

Part IV., *The School,* ten lessons by Marion Lawrance.

This book is approved as a First Standard Course by the Committee on Education, International Sunday School Association. BYRON H. DEMENT.

Hand-Work in the Sunday School. Milton S. Littlefield. Pp. 159.

A Manual of Missionary Methods for Sunday School Workers. George H. Trull. Pp. 245. The Sunday School Times Company, Philadelphia.

The work of the Sunday School is receiving the thoughtful consideration of the best educators of the present generation who are making rich contributions to the Sunday School curriculum and methods.

Mr. Littlefield shows that the law of expression by hand as well as by tongue is a sane educational principle to be observed by the Sunday School teacher. He has given us a unique volume and one worthy of special study. Many of his suggestions could be heeded with genuine interest and permanent benefit, especially to junior and intermediate pupils.

Types of Hand-work, Geography, Illustrative, Note-book, and Decorative work are treated, practical problems discussed, and the Social and Spiritual Aims of Hand-work presented.

The topical and geographical outlines of the Life of Christ and of the Apostle Paul are simple and illuminating. Mr. Trull has produced a book of rare interest on missions in the Sunday School. He shows the necessity and significance of teaching missions (the fundamental design of Christ) in Sun-

day Schools, and discusses "Planning the Work" and "Working the Plan."

Questions at the close of each of the sixteen chapters, copious illustrations, suggested programs, successful examples and an extensive missionary bibliography make the volume exceedingly helpful to all teachers and officers who wish to achieve a more effective teaching of missions in our Sunday Schools.

BYRON H. DEMENT.

The Young Christian and the Early Church. John Wesley Conley. American Baptist Publication Society. Pp. 170.

All who desire a convenient, well-written and admirably arranged volume on the growth of the early church will find this book quite suggestive and helpful. Dr. Conley understands the laws of emphasis and perspective. The average Bible reader and student will find in these lessons much valuable material arranged in a simple, progressive manner. Part I. considers the growth of the early church with Jerusalem as the Center, while Part II. views the progress of Christianity with Antioch as Center. There are ten lessons in each part, and to each lesson are appended a suitable "Quiz" and "Suggested Topics."

BYRON H. DEMENT.

Child Study for Sunday School Teachers. By E. M. Stephenson (Chapters I. to VIII.), and H. T. Musselman (Chapters IX. to XII.). Book Five of The National Teacher-Training Institute Text-Books. Pp. 144. Price 50 cents.

The authors are well-suited to their tasks and present in a simple and stimulating manner twelve of the most important topics connected with child study. As is usual in this series of text-books, Reference Literature, Topics for Class Discussion, and for Class Papers are given with each lesson.

The last chapter on The Evangelizing of Childhood is unusually fresh and suggestive and is worth more than the cost of the book.

BYRON H. DEMENT.

V. PRACTICAL AND SOCIAL.

The Educational Ideal in the Ministry. The Lyman Beecher Lectures at Yale University in the Year 1908. By William Herbert Perry Faunce, President of Brown University. New York: The Macmillan Company, 1908. Price $1.25.

It is not quite easy to characterize this book. In the "Foreword" the author says that these lectures "contain no information." That seems an unduly modest estimate of his work. Perhaps to those who have made extensive and careful study of the problems of the preacher's work, they may convey no information, but to most preachers they will. He adds that his purpose is "to give—what is perhaps the only gift one man can really make to another—a point of view." It would be more accurate, perhaps, to say that he gives a powerful stimulation towards the realization of a certain ideal. This ideal he contemplates from many points of view. Indeed, one might fairly question whether the points of view are not too numerous for unity of impression; but a more rigid unity would doubtless have rendered the lectures less stimulating.

The contention of the volume may be summed up in two general propositions. First, the preacher should be so educated as to apprehend and realize his message in its relation to all modern knowledge. Second, the preacher should set himself to the task of educating his people up to the acceptance of his message so conceived, and its application to all phases of our modern life. This surely is a lofty and comprehensive ideal, and one that ought to challenge the ambition of the most vigorous young men of the age.

Dr. Faunce is one of those who believe that the reason why more young men of this type are not entering the ministry is that the ministry, as a vocation, is not vitally related to modern life. His first lecture is a discussion of "The Place of the Minister in Modern Life." He says: "The creation and maintenance of Christian ideals is the preacher's function. To show what those ideals are, to defend them against attack and substitution, to apply them to the rapidly changing life of our generation, to ingrain them in the fibre of the individual and

the nation—this is the inexhaustible and fascinating task of the modern minister." And he adds that this can be done chiefly "by the slow, silent, irrevocable processes of Christian education"—a just observation, though if one were disposed to be very critical, the appropriateness of the adjectives "silent" and "irrevocable" in this connection might be questioned; and one might also object to the vagueness of the definition of the preacher's function, as it does not sufficiently differentiate it from the functions of others who are working at the great and many-sided task of promoting Christian civilization. However, in order that we may see the minister's work in its full dignity and power, it is important to see it in its relation to the practical progress of the world. Certainly our author has no small or unworthy conception of the vocation of the preacher. "If he comes to his fellow-men with the assurance of the prophet and the patience of the educator, he may easily be the most useful man of his generation."

One of his most important lectures, and the one perhaps with which some readers would find most fault is the second, in which he discusses the problem of the ministry as it grows out of the vast floods of new knowledge that in the last generation has been poured into the minds of men. The minister in his opinion needs to have a working familiarity with this new knowledge and above all needs to understand the changed point of view of men, if he would be able to apply the message of the Bible to their minds and lives. He maintains with many other students of the intellectual history of mankind that this great advance in knowledge has upset all standards and accepted values as they have not been for ages, if ever before. These vast intellectual changes must profoundly affect the preacher's task.

We cannot, however, follow the lecturer step by step, as it would be most interesting to do. We must depend mainly on a mere quotation of the titles of the lectures to whet the reader's appetite—Modern Uses of Ancient Scripture; The Demand for Ethical Leadership; The Service of Psychology, in which he rightly pleads for the study of this most fascinating science in theological seminaries, and by all who aspire to be

teachers of youth; The Direction of Religious Education, wherein he brings before us a situation which ought to cause the most serious thought on the part of all leaders of religious thought, viz: that there is no provision anywhere in our whole system of life in America for the systematic religious instruction of the people; The Relation of the Church and the College, and The Education of the Minister by His Task.

Such is the bare outline of a book which our ministry would do well to read, although they might find some statements from which they would dissent. The reading of it by thoughtful preachers would, notwithstanding occasional dissent, help them to grasp in a large way the problems of their great work and to meet these problems with a larger intelligence.

C. S. Gardner.

The Claims and Opportunities of the Christian Ministry. A Series of Pamphlets edited by John R. Mott. Student Volunteer Movement, New York, 1908.

Mr. Mott recently issued from his own pen an interesting work on the supply of ministers. He now issues a very interesting and valuable series of nine pamphlets on various phases of the same subject, written by as many of the leading preachers and theological professors of the country. It also contains a trumpet call from the pen of President Roosevelt.

W. J. McGlothlin.

The Ideal Ministry. By Herrick Johnson, D.D., Professor of Homiletics and Pastoral Theology, Auburn Theological Seminary, 1874-80; McCormick Theological Seminary, 1880-1906. Fleming H. Revell Company, 1908.

The Preacher: His Person, Message and Method. A Book for the Class-room and Study. By Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary. New York: The Macmillan Company, 1909. Price $1.50.

We discuss these books together because they deal with

the same subject and, in large part, cover the same ground, though each is an important contribution to homiletical literature.

The emphasis in Homiletics is no longer upon the technique of the sermon. Of course, this is not neglected. The structure and presentation of the sermon can never cease to be important. The sermon is a special kind of discourse and will always call for a special application of logical and rhetorical principles. But, as these volumes attest, the tendency in Homiletics is to give more attention to the personality of the preacher, his mental habits, his spiritual life, his relation to the time-spirit of his own age, the adaptation of his eternal message to the needs of his people as determined by the intellectual, moral and social influences that are moulding the lives of men today.

Dr. Johnson approaches the subject from the point of view of the great ideals that should guide the preacher in his work. In the first section of the book he discusses the general theme, "The Ideal Ministry." In the development of this theme he treats such topics as its permanent function," which of course he finds to be *preaching;* its supreme aim, perfect manhood in Christ; its ruling spirit, which is love; its subject-matter, the Word of God; its preeminent business, preaching Christ; its central theme, Christ crucified, etc. The defective logic of this arrangement is manifest, but despite this the discussion of these and kindred topics is strong and effective. In the second section he takes up related ideals, and enlarges upon such phases of the subject as the preacher's "call," the preacher as a student, the law of adaptation, and passes to the consideration of the more technical features of Homiletics, to which the last section of the volume is entirely given.

In the technical discussions his mode of treatment is unique, but nothing really new is added to what all theological students learned in the older treatises which have become familiar.

Dr. Hoyt has previously published a volume in which he treats in detail the technical aspects of Homiletics, and hence in this volume gives his attention wholly to the larger aspects of the preacher's work. His volume is also divided into three

parts. In the first, he elaborates the general theme, the person of the preacher, and discusses his physical, intellectual and spiritual life. In the second, the preacher's message is the general theme; and such phases of the message are brought out as its authority, its vitality, its aim, its contents and its social character. In passing it is interesting to note how he deals with the question of the authority of the message. Two or three sentences give the clue to his thought. "The seat of religious authority is in the soul of man, but the source of authority is God." "Our experience is inspired, tested, guided by the Scriptures as the word of Christ. The authority of the preacher's word comes from the experience in the soul of the truth of Christ." In the third part, he discusses, under the head of "The Method," evangelistic, expository, doctrinal and ethical preaching. One of the best chapters in the book is the last, "The Ethics of Pulpit Speech"—a matter to which preachers need to have their attention called in a very serious way.

Dr. Hoyt's book is far more logical than Dr. Johnson's; but is far less rhetorical, or brilliant, in style. The latter scintillates and corruscates; the former burns with a steadier flame.

C. S. Gardner.

One Hundred Responsive Readings From the Scriptures. Selected and arranged by Charles F. Aked, D.D., of the Fifth Avenue Baptist Church, New York. Fleming H. Revell Company.

Opinion is by no means unanimous as to the propriety and advisability of the responsive reading of the Scriptures in the "regular services," though the practice of reading the Sunday School lesson responsively has become nearly universal. Those who use responsive reading as a part of the regular order of worship will find this little book by Dr. Aked about all that they can desire, as to the selection, the arrangement, the print, and the handiness and neatness of the volume.

C. S. Gardner.

The Forward Movement Hymnal. Missionary and Devotional Hymns. Published for the Baptist Forward Movement for Missionary Education. Philadelphia: American Baptist Publication Society.

This is a good collection of hymns, all of which throb with missionary enthusiasm, and seem to be sound in their religious teaching. With the hymns is bound fifteen responsive readings, intended for use in missionary meetings; and those who desire such a collection of readings will find them well adapted to the purpose. C. S. GARDNER.

The Church of Christ. By a Layman. Eleventh Edition—Revised. Funk & Wagnalls Company, New York and London.

The book is, as indicated in its title, written by a layman; and, as is *not* indicated in the title, written from the point of view of the "Christian", or Campbellite, faith. If it were an able and scholarly presentation of that faith, we should welcome it. But it is not. The fact that it has reached the eleventh edition is not encouraging. It now lies at the bottom of this reviewer's waste-basket. C. S. GARDNER.

Realities and Ideals—Social, Political, Literary and Artistic. By Frederick Harrison. New York: The Macmillan Company, 1908. Price $1.75.

As the title indicates, this is a collection of miscellanies. There are swept together in the volume—a good volume of 462 pages—a great number of fugitive productions that came from his pen during a period of more than forty years. Some of the essays are exceedingly brief and fragmentary; some are sustained and fairly adequate treatments of important subjects. Many of them are worthless now, however interesting and important when written; and their republication in this form is an unmistakable evidence of literary egotism. And yet by judicious skipping one can find much good pasturage in this meadow where there is so much withered grass. Mr. Har-

rison has a fertile mind, and has thought widely, deeply and clearly upon the problems of his generation; his style is always clear and vigorous, and often elegant. He is one of the notable thinkers and writers of the generation now passing from the stage; and while his general points of view have been in the main what we should consider wrong, he added not a little to the intellectual life of the latter half of the nineteenth century.

C. S. GARDNER.

Socialists at Work. By Robert W. Hunter, author of "Poetry", etc. The Macmillan Company, New York, 1908. Price $1.50.

The Spiritual Significance of Modern Socialism. By John Spargo, author of "The Bitter Cry of the Children", etc. B. W. Huebsch, New York, 1908.

We commend these volumes to any one who wishes to keep closely in touch with the socialistic movement—which every intelligent man ought to do.

The work by Mr. Hunter gives an elaborate, but exceedingly interesting and illuminating, account of the actual status of the movement in all lands, but particularly in Europe. It details the growth and present strength of the Socialist party in all the leading countries of the world; sets forth at length their platforms; shows the trend of socialistic thought; and sums up the results in legislation already achieved, directly or indirectly, by these aggressive agitators and advocates of a new social order. Of course it is written by an ardent believer in Socialism, and the picture may be overdrawn, but one cannot go through these pages without being profoundly impressed by the vigor, aggressive vitality, enthusiasm and gathering might of this world-wide movement. It is a movement felt in all progressive countries, assuming the form of a powerful and growing political party in continental Europe, particularly in Germany and France, and in England and America making itself felt by a modification of the policies of the two great parties rather than by crystalizing into a separate great party. But no well-informed man can deny that in one way or another it is advancing everywhere.

In fact, one reading the literature of this subject receives the distinct impression that this movement has already reached the stage at which the old order has been thrown upon the defensive. And to one who is acquainted with the general laws of social processes, this indication is ominous.

In the booklet by Mr. Spargo, the interpretation of the spiritual significance of this movement is attempted. His idea of spirituality seems to be that of Matthew Arnold—"morality touched with emotion." He admits that at first socialism was anti-religious; but he declares that now its anti-religious attitude has been given up; that it takes no position at all as to the religious interpretation of life and the universe, but is perfectly friendly toward religious beliefs—though some socialists still maintain the attitude of antagonism. He insists, however, on the difference between "churchianity" and Christianity, and declares that the religious life is impossible under capitalism.

His main contention is that socialism is to-day the fountain of the highest ethical enthusiasm and sets before men the highest ethical ideal, and would mean the setting free of the essential spirit of Christianity and the unshackling of the intellectual life.

He repudiates the charge that socialism seeks to abolish the family, although admitting that in the earlier and cruder days of the movement there was some justification for the charge.

By all means, read the books if you wish to hear what the sanest of the socialists have to say in behalf of their program.

C. S. Gardner.

The Age and Its Needs. As Related to the Work of the American Baptist Publication Society. Address at Oklahoma City, 1908. By W. C. Bitting, D.D. Philadelphia: American Baptist Publication Society. Pages 29. Price 10 cents.

A fitting theme for a thrilling address, presented in an attractive pamphlet. The main topic is the Relation of Literature to Life. Literature expresses, records, interprets, influences and protects life. W. O. Carver.

The World Book of Temperance. Temperance Lessons, Biblical, History, Scientific. By Dr. and Mrs. Wilbur F. Crafts, Teachers of New York Christian Herald Million Bible Class. Published by The International Reform Bureau, Washington, D. C. Abridged edition; 120 pages. Price, paper, 35 cents; cloth, 75 cents.

This work has a great deal of "ammunition" for temperance teachers and workers. It is enriched with a wealth of exposition, narration, argument, stories and pictures, as well as scientific arguments and extracts, statistical notes, pictures, cartoons and blackboard illustrations. It must be admitted that Scripture is sometimes misinterpreted and often misapplied, a serious fault of most reformers who seek to use the Bible overmuch in good causes. The work is very desirable for all who are, or ought to be, engaged in temperance education.

W. O. Carver.

VI. NEW TESTAMENT.

Die Aufgaben der Neutestamentlichen Wissenschaft in der Gegenwart. Von Johannes Weiss. Vandenhoeck und Ruprecht, Goettingen, Germany, 1908. S. 56. To be had also of Lemcke & Buechner, 11 East 17th Street, New York City.

Prof. Weiss delivered this address at the Ministerial Scientific Union at Karlsruhe last June. It is a very able paper and it is well for it to be published. The book is, in a word, a rapid survey of the critical problems in the New Testament field. He begins with Textual Criticism and justly praises the work of Nestle in this department. In the grammatical sphere Dr. Weiss thinks (S. 9) that Deissmann insists too strenuously on the popular character of New Testament speech and does not allow enough credit for the literary side and the Semitic influence. He considers that in Paul's works we have marks of real rhetorical style. He sees the value of the new grammatical and lexical discoveries for exegesis. Dr. Weiss agrees that John's Gospel had in view the Synoptic Gospels. It is all in all a very suggestive presentation. A. T. Robertson.

The Testaments of the Twelve Patriarchs. Translated from the editor's Greek Text and edited, with introduction, notes, and indices, by R. H. Charles, D.Litt., D.D. London, England: Adam and Charles Black, 1908. New York Agent, Macmillan Co. Pages xcix+247. Price 15s.

Dr. Charles, of Oxford, has made the Jewish Apocalypses his territory. He has edited already, besides this volume, the Book of Jubilees, the Apocalypse of Baruch, the Assumption of Moses, the Ascension of Isaiah. And at once his editings become those that one must have. So it is in this instance. Dr. Charles gives an interesting discussion of the history of this book and how at last matters have cleared up about it. He dates it in the time of John Hyrcanus I. just before he left the Pharisees for the Sadducees. It is a picture of Pharisaic teaching. Dr. Charles has a very exalted opinion of the writing, putting its ethical teaching above that of the Old Testament. One can but feel, however, that the instances quoted (p. xcii., xciii.) rather refute this contention of Dr. Charles than confirm it. But the volume did have a wide vogue and may have been known by Christ and Paul. A. T. Robertson.

Der litterarische Charakter der Neutestamentlichen Schriften. Von Dr. C. F. Georg Heinrici. Verlag der Dürr'schen Buchhandlung, Leipzig, Germany, 1908. S. 127. Pr. 2 M. 40 Pf. To be had of Lemcke & Buechner, New York City.

The interesting problems discussed in this able volume are not grammatical save in the last chapter (Die Ausdrucksmittel) and even here they are more rhetorical than syntactical. Dr. Heinrici, of Leipzig, is competent to handle such questions as Hellenismus und Judentum, Die litterarischen Formen, etc. This excellent discussion of the literary problems connected with the New Testament writings will serve as a balance wheel against over-emphasis on the vernacular form of the speech and the incidental character of some of the writings. It is a serious and suggestive volume and does much to give one a true conception of the actual facts connected with the composition of the books of the New Testament. A. T. Robertson.

Das Urchristentum und die Unteren Schichten. Von Dr. Adolph Deissmann. Zweite Ausgabe. Vandenhoeck und Ruprecht, Goettingen, Germany, 1908. S. 42. To be had of Lemcke & Buechner, 11 East 17th Street, New York.

Dr. Deissmann delivered an address at the Evangelical-Social Congress at Dessau on June 10, 1908. That address here given is really a part of his recently published larger work, Licht von Osten. He is continually turning new discoveries from the papyri and the ostraca. The "lower strata" of society are finely shown in the papyri. Dr. Deissmann is the master in this department of learning and the little volume here mentioned is just one more trophy from him and for him.

A. T. Robertson.

Vollständiges Griechisch—Deutches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Zweite Lieferung, ἄργυρος bis εἰ Verlag von Alfred Toepelmann, Giessen, Germany, 1908. S. 162—319. Pr. 1 M. 80 Pf.

The general character of this excellent New Lexicon of the Greek New Testament has been already set forth. This is the second part. The rest is to come right along. This is a practical Lexicon and has many features to commend it to the student. The various early Christian writings are drawn on to illustrate the New Testament. Copious use is made of the Septuagint and the Hebrew. The word βαπτίζω occurs in this portion of the book and this fact gives interest to it for all Baptists. He gives "dip" as the meaning of the word. The literature referred to all along is more recent than was possible with Thayer. One can only wish Dr. Preuschen good success in his great enterprise.

A. T. Robertson.

Histoire des livres du Nouveau Testament, par M. l'abbé E. Jacquier, professeur d'Ecriture sainte aux Facultés catholiques de Lyon. Tome Troisième: Les Actes des Apotres, les épitres catholiques. 1 vol. in-12 de 346 pages. Prix. 3 fr. 50—Librairie Victor Lecoffre, J. Gabalda et Cie, rue Bonaparte, 90, Paris.

Histoire des livres du Nouveau Testament, par M. l'abbé E. Jacquier, professeur d'Ecriture sainte aux Facultés catholiques de Lyon. Tome Quatrième: Les écrits johanniques. 1 vol. in-12 de 422 pages. Prix:3 fr. 50—Librairie Victor Lecoffre, J. Gabalda et Cie, rue Bonaparte, 90, Paris.

These two volumes complete the discussion of the books of the New Testament by Abbé E. Jacquier, of Lyon, France. This work is especially strong on the linguistic side and shows familiarity with the papyri discoveries. Volume III. has a good, though brief, sketch of recent development in the study of the language of the New Testament. The author is a Roman Catholic scholar of distinction. He accepts all of the books as genuine, but he does not assume it. He gives clear and able arguments for his positions. His arguments are not, however, always of equal merit. It has a delightful style, as Frenchmen often have. I have much enjoyed reading these volumes. They are fresh, able, helpful.

A. T. Robertson.

Jesus und Seine Predigt. Ein Volkhochschulkursus von D. Karl Thieme, a.o. Professor der Theologie in Leipsig. Verlag von Alfred Töplemann (vormals J. Rickert) Giessen, 1908. Pp. 127. Price, paper, M. 1; cloth, M. 1.50.

This High School Course on the preaching of Jesus consists of six lectures. The first deals with the historical character of Jesus with the latest attacks on it and the testimony for it; the sources for His Life, and His Life up to the beginning of His public ministry. The second treats of the life of Jesus after His public appearance, and especially with the healing of the sick; the third of His self-consciousness, covering His unique Sonship to God, His sinlessness, his representative unity with God and His Messiahship; the fourth, His own

explanation of His being and various aspects of the Kingdom of God; the fifth and sixth, His moral teaching and its relation to the maintenance of individuality and culture, and its bearing on the family, the state, work and property.

It will be seen that this popular course covers a somewhat wide range of subjects. It is therefore necessarily very condensed, and just because it touches on so many important themes, it is intensely interesting and well worth reading.

Professor Thieme's general standpoint is that of Ritschlianism. He is careful to show the independence of faith (as over against philosophy) and its ability also to regard with complacency uncertainty in historical details. The fourth Gospel, for example, he waives out of deference to those who reject it. The Synoptics he accepts not as books written with any primary historical interest, but as books of incidents—stories—written to enlist faith and dealing with Jesus' death and resurrection, teaching and miracles with a little about His early life. Mark wrote about forty years after the death of Jesus; Matthew and Luke from ten to twenty years later. In these accounts there is a real historical substratum—especially all that which runs counter to the aim of the writer to make Jesus appear greater than He really was, as where He disclaims omniscience. But there are very many omissions, additions, corrections of the sources and it is very difficult to make sure of what Jesus actually said.

Yet the author has a firm faith in Jesus. The records are sufficient for that, and we are not to be nervous about anything else.

Naturally we turn with special interest to the discussion of the self-consciousness of Jesus. It is summed up in the following propositions: He was conscious of being uniquely God's Son. This, however, is equivalent to being conscious of enjoying the highest intimacy with God and of sinless moral likeness of being with God. Further, He was conscious of standing toward men as the unique Son of God and as God's appropriate representative. The Sonship is ethical, the unity with God is a representative unity: "He that receiveth me receiveth Him that sent me."

He was also conscious as God's Son and representative that He should become the Messiah, i. e., the glorified representative of God in ruling and judging the world. It was His knowledge that, at times, miraculous power from God operated through Him that made Him feel that He was called to be Messiah. In calling Himself Son of Man He recognized that His real Messiahship was still future. It involved four things: Divine Lordship, sitting at the right hand of God, invading the earth with hosts of angels, and judging the world.

He was mistaken as to the time of that coming, but we need not be troubled about that, for His own confession of ignorance about the time prepares us for it.

The author's explanation of the uniqueness of Jesus including His sinlessness (which he admits and defends) is not that of the Church creed. The following quotation will indicate his view: "It is probably more correct not to endanger the true humanity by the thought that Jesus is a being possessed of two natures and neither God nor man. Jesus' own idea probably never went beyond this, that He is truly of human nature; and His nature was a problem to Him only in this sense, that He felt His place as the only Son of God, to be the mystery and secret of His being—a lonely eminence within humanity."

The author's attitude to Jesus and the spirit in which he writes are expressed in his closing words: "The bounds which knowledge in distinction from faith must recognize in relation to Jesus have not been veiled in this course. If to any one they seem to wrong Jesus he has not yet begun to comprehend His greatness, to be rightly seized of His inner glory. He is so great that this or that may be abandoned without leaving Him. May this course have depressed nobody to the point of saying with Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

It is good to have such assurance from so free and open-minded a critic. But we have a quiet conviction that to believe so much about Jesus compels belief in His Deity, too, and a much more thorough-going confidence in the reliability of the records that give us with such unfailing skill the faultless portrait of the Perfect One. J. H. Farmer.

The Character of Jesus. By Charles E. Jefferson, D.D., Pastor of Broadway Tabernacle, New York. Published by Thomas Y. Crowell & Company, New York. Pp. 353. Price, cloth, $1.65.

These volumes contain a series of Sunday evening sermons in which Dr. Jefferson had in mind young men, and specially college students. The sermons are brief and interesting and wholesome. The preacher aimed at introducing his hearers to the mind and spirit of Jesus. The method that Jesus Himself adopted in unveiling Himself to the people Dr. Jefferson seeks to follow. After a striking introduction the next two are devoted to "Reasons for the Study", and "Sources", and the remainder deal with the following suggestive list of topics: "Jesus' Strength", "His Sincerity", "His Reasonableness", "His Poise", "His Originality", "His Narrowness", "His Breadth", "His Trust", "His Brotherliness", "His Optimism", "His Chivalry", "His Firmness", "His Generosity", "His Candor", "His Enthusiasm", "His Gladness", "His Humility", "His Patience", "His Courage", "His Indignation", "His Reverence", "His Holiness", "His Greatness."

The total effect is to make one feel that this man is none other than the Son of God. The book can be cordially commended as fresh, unconventional and decidedly helpful to faith.

J. H. Farmer.

St. Paul's Second Epistle to the Thessalonians. A Devotional Commentary. By Rev. A. R. Buckland, M.A. London: The Religious Tract Society, 1908. Pp. 175. Price, cloth, 2s.

This is an attractive volume both in binding and in print. It is evidently the work of a wise, scholarly and spiritually-minded man. There are thirty chapters, all brief, instructive, spiritually stimulating and closing with suggestions for prayer. They would make capital prayer meeting talks. Pastors might find them suggestive here; all could read them to profit.

J. H. Farmer.

The Trial of Jesus from a Lawyer's Standpoint. By Walter M. Chandler, of the New York Bar. Two volumes, pages 366, 406 respectively. Price $5.00. The Empire Publishing Co., New York City, 1908.

These sumptuous volumes (beautiful print and elegant binding) have a good deal of merit. The first volume is devoted to the Hebrew Trial, the second to the Roman Trial. One can have only praise for the author's industry and candor. He has on the whole made good use of his opportunity. One of the best things in the treatment is the full quotations from Jewish and Roman legal rules. In the first volume the author is not entirely at home in Jewish technicalities and trips occasionally. He is more in his element in the Roman trial. There are slips in printing also, and faults of style. But the legal points are sharply drawn and with force. The effect of the argument as a whole is good. One is glad to have this presentation of the matter. Other lawyers before Mr. Chandler have been attracted to the legal aspects of the trial of Jesus, as, for instance, Greenleaf and Innes. Mr. Chandler's work, while technical, is yet in popular style and not difficult to read and enjoy.

A. T. Robertson.

The Resurrection of Jesus. By James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. Cincinnati: Jennings & Graham, 1908. Pages 292. Price $1.50 net.

Dr. Orr first published these chapters in The Expositor, but they richly deserve publication in book form. Indeed, I am willing to say, glad to say, that it is the best modern treatise of this great subject. The books are many on the Resurrection of Jesus. It so happens that most of the recent books have taken the radical view of this matter and have inveighed against this supreme miracle. Dr. Orr has grappled at close quarters with the vital aspects of the problem. He is fully equipped, the equal in scholarship of any opponent of the reality of the Resurrection of Jesus. All sides of the matter

come up for treatment and always with clearness and consummate ability. This is the book to strengthen the faith of the wavering, to convince the doubter.

A. T. Robertson.

Luke the Physician, and Other Studies in the History of Religion. By W. M. Ramsay, Kt., Hon. D. C. L., etc. With 38 illustrations. New York: A. C. Armstrong & Son, 1908. Pages 418. Price $3.00 net.

Prof. Ramsay's books are an event for all students of the New Testament and in particular of Paul and Luke. But it is not alone the Acts and Paul's Epistles that have had so much light thrown upon them by this distinguished investigator. His specialty in research is Asia Minor. For this purpose the University of Aberdeen, where he is Professor of Latin, grants him half the year and he has a fund at his disposal with which to prosecute research. As a result of his brilliant powers in this enterprise he is today the master of the world on all topics relating to Asia Minor. He continues his investigations year by year to the enrichment of the world's knowledge. This work has already borne rich fruit on the interpretation of Paul's life and Epistles, the Apocalypse of John, and early eastern church history. The present volume gets its title from the first chapter which is a discussion of Harnack's Lukas der Artz, with very acute criticisms of the whole work of Luke. There is one chapter also on the possible Lukan authorship of the Epistle to the Hebrews, one on St. Paul's Use of Metaphors, one on the Oldest Written Gospel (Q or the Logia of Matthew), one on the Chronology of the Life of Christ, one on Sanday's The Life of Christ in Recent Research. The remaining chapters deal with problems of archæology and Lycaonian Church History. The illustrations are original and interesting. Like all of Sir W. M. Ramsay's books fresh points greet one at every turn. He never leaves a subject exactly where he found it. His testimony as a whole is distinctly confirmatory of the value of Luke as an historian.

A. T. Robertson.

The Bible for Home and School. Acts, the Second Volume of Luke's Work on the Beginnings of Christianity, with Interpretative Comment. By George Holley Gilbert, Ph.D., D.D. The Macmillan Co., New York, 1908. Price 75 cents.

The title sufficiently explains the scope of this little volume on Acts. The Revised Version of 1881 is the text used. All critical processes are omitted and only results are given. The series is edited by Dr. Shailer Matthews. Dr. Gilbert has written on Paul and on the apostolic history before and is entirely competent. He is less radical than some scholars and is suggestive always. A. T. Robertson.

VII. SYSTEMATIC THEOLOGY.

Outlines of Systematic Theology Designed for the Use of Theological Students. By Augustus Hopkins Strong, President and Professor of Biblical Theology in Rochester Theological Seminary. American Baptist Publication Society. Price $1.50 net, postpaid.

This volume contains all given in the large print in the complete work in three volumes. It is, as the title intimates, an outline of Dr. Strong's system of theology. But it is also more than a mere outline of his views. It contains the outlines of his arguments to sustain them, and a statement, and an outline of his discussion, of conflicting views. The gist of the literature on each subject given in the unabridged work is all omitted, as is also the more minute discussion in which Dr. Strong comes to closer grips with those from whom he dissents, and in which the nicer shadings of his reasonings and conclusions may be seen. This outline, as stated, is for the use of theological students rather than for that of the general reader, and for rather advanced students at that. It is perhaps best fitted to be a basis of discussion in the class-room. Those who can do so will doubtless prefer to secure the unabridged work in three volumes. As this volume is but an outline of the larger work, no further review of it seems needful. C. Goodspeed.

Christian Theology in Outline. By William Adams Brown, Ph.D., D.D. New York: Charles Scribner's Sons, 1907.

Books on theology have become more numerous in recent years. There was a period when Systematic Theology was in disrepute, and in some quarters it is still under a cloud. There is, however, a tendency to return to this form of doctrinal statement. A number of writers in recent years have undertaken a systematic restatement of Christian doctrine. The present volume by Professor Brown undertakes this great task.

The volume covers most of the fundamental and essential points in the general scheme of doctrine, organized in a somewhat new way. There are six general divisions of the book, the first dealing with the postulates of Christian theology, the second with the Christian idea of God, the third with the Christian view of the World, the fourth with Man and his Sin, the fifth, Salvation through Christ, and sixth, the Christian Life. The introduction discusses the various topics appropriate to the adequate setting forth of a doctrinal system. The author states that the Bible "must be our chief source and the test by which all that calls itself Christian must be judged". He assigns other sources, viz., creeds and confessions, Christian experience, etc., though his effort is to make the Bible the test of Christian truth. Perhaps the chief merit of the book is the author's painstaking attempt to cover all the essential issues in current theological thought. One is not always satisfied with his conclusions, but one cannot help admiring his evident purpose to put the reader in possession of the essential points that are at issue in our modern theological world. One is disposed sometimes to find fault with him for indefiniteness of view in his conclusions. He goes over the points at issue, and does not always leave the reader with a clear conception of his own position. Doubtless he purposely avoids conclusions on some subjects where the Scriptures are not clear and where conclusions are not absolutely warranted, but the book would have been stronger and more satisfactory if it were more definite on some points, more dogmatic in fact and not so much simply a discussion of current issues.

One is not altogether clear, for example, as to his conception of miracle. He combats the view that "miracle is an event which no conceivable experience can bring under law", (p. 226). He says that this conception of miracle is unsatisfactory, and goes on to point out that science has extended the realm of the miraculous, and also to state that the miraculous lies in all beginnings, and that mere physical antecedents cannot account for any beginning. One would infer from what he says under this head that he holds to that which is properly miraculous, especially as he insists upon the miraculous element of Christian experience, but he does not adequately define the miraculous as distinguished from the natural. If everything is miraculous, nothing is miraculous. If the author means that each new beginning involved a genuine miracle in the Biblical sense, though not necessarily in contravention of law, of course he includes what may properly be called the miraculous.

In his discussion of the work of Christ as priest, he, as usual, goes over the ground with thoroughness, but has a curious inversion of emphasis which it is difficult to understand, much less to justify. He says the idea of imputation seems to be a necessity from the point of view of God, in that it represents the end of the redemptive process as exhibited in God's judgment of the sinner from the first (p. 368), but he does not think this idea necessary to the experience of the sinner himself. On the contrary, it seems to this reviewer that the experience of the sinner is exactly the point where this necessity would arise, though of course not excluding the necessity from the point of view of God. The sense of guilt in the sinner, in other words, is not sufficiently recognized in the discussion which the author gives of the atonement of Christ. It is an element in religious experience which is ignored by a considerable school of modern theologians.

It is interesting to note another change of emphasis. In discussing determinism, he points out how this philosophic and theological conception leads to the development of modern social ideas, while the libertarian conception tends to excessive individualism, and to the view that life is a probation

and retribution rather than an education and discipline. This is an interesting reversal of the old order. Calvinism, with its deterministic tendencies, has been charged with excessive individualism and the other things associated with it, while the antithetic types of theology, with the emphasis upon human freedom, have been credited with the social impulses. All of which goes to show that men are beginning to see the implications of the ultimate principles of theology better than they have ever seen them before; at least, that they are beginning to analyze and test those principles in a new way. The solidarity of the race in Adam and then in Christ has been a point of emphasis in the older theology all along. Now this principle is laid hold upon to give sanction to the ideas of progress which modern life so much needs.

The chief criticism of this book is its overweening deference at every point to method. The introduction states that the author desires the book to be judged primarily as an essay in theological method, and throughout its pages it is clear to the reeader that he is endeavoring to square his doctrine, above all things, with science, and at times he seems to ignore or treat inadequately the requirements either of the Scriptures or of the religious life of man. Primarily a book on theology should defer to the religious rather than to the scientific needs of man. The book, however, is an exceedingly interesting study of modern theological ideas, and will be found helpful to all students who desire to come into fresh touch with these great themes. The style is informal and flowing and the book is readable and interesting throughout.

E. Y. Mullins.

VIII. MISCELLANEOUS.

Introduction to the Language and Verse of Homer. By Thomas D. Seymour. Boston: Ginn & Company. Price 75 cents.

The recent death of Prof. Seymour revives interest in all of his books. The present volume is one well known to Greek students as an exceedingly useful little compendium for students

of Homer. With all the new Homeric research Prof. Seymour's handbook is of real service. It is written clearly and simply and briefly, but gives adequate information.

A. T. Robertson.

How the World is Clothed. By Frank George Carpenter. American Book Co., Cincinnati and New York. 1908. Pages 340. Price $1.25.

Mr. Carpenter has made a very readable and interesting volume just about clothes, how they are made, where they are made, what sort of stuff they are made of, etc. The pictures add greatly to the interest of the volume. E. B. R.

Avesta Eschatology Compared with the Books of Daniel and Revelations. By Dr. Lawrence H. Mills, Professor of Zend Philology in Oxford. Chicago: The Open Court Publishing Co., 1908. Pages 84.

The author is sure that Daniel and Zechariah and Revelations (*sic*) show much influence of Persian theology. In particular he singles out the seven spirits of Zech. and Revelation as being identical with the Seven Aweshaspends. The author does not produce as much as one had supposed after his preface. His style is rather obscure. On the whole, one may gain some light here, but no great amount. A. T. Robertson.

A Short History of Greek Literature from Homer to Julian. By W. C. Wright, Ph.D., of Bryn Mawr College. The American Book Co., New York and Cincinnati, 1908. Pages 543.

The author has made a wonderfully compact and lucid discussion of Greek literature. He has digested a vast mass of detail and preserved proper proportion. It is only a manual, but it is a most excellent one. However, it does seem a little odd to find no mention of Paul or John in the book. Now, of course, the New Testament is not mere literature, but it is a defective

definition of literature that omits the most important group of books in all the world, and Greek books at that. The volume has nothing about the Greek language. Rhetoric, but not grammar, comes in for discussion. A. T. ROBERTSON.

In a New Century. By Edward Sanford Martin. Chas. Scribner's Sons, New York, 1908. Pages 377. Price $1.50 net.

We are having a revival of the essay. Mr. Martin stands in the front rank of modern essayists. He has a style of his own, and that goes a good way in the essay. He is witty, but has a serious undertone, and his purpose is always noble. The most unlikely themes in his hands blossom out wonderfully. Some of his subjects in this volume are "Too Much Success, Noise and Canned Food, Summer, Deafness, The Seashore, The Habits of the Sea, Divorce, Woman Suffrage. But never mind much about the subject. Mr. Martin is the most interesting part of the discussion. A. T. ROBERTSON.

Education and National Character. By Henry Churchill King, Francis Greenwood Peabody, Lyman Abbott, Washington Gladden and others. Chicago: The Religious Education Association, 1908. Pages 319. Price $1.50 net.

This volume consists of a selection from a large number of papers read at the fifth general convention of the Religious Education Association. There are more than thirty brief, pointed, pithy papers by many of the most notable educators of the country. The title of the volume would more nearly indicate its contents if it were "Religious Education and National Character," because it is religious and moral education with which the papers deal. Many phases of this general subject are treated, and some of the papers are really notable productions. The contents are so varied that no reviewer can do more than call attention to some of the more noteworthy contributions, such as that by Dr. King on "Enlarging Ideals in Morals and Religion," that by Dr. Peabody on "The Universities and the Social Con-

science," "The Significance of the Present Moral Awakening in the Nation," by Dr. Lyman Abbott, "The Problem of Religious Instruction in State Universities," by F. W. Kelsey, "Methods of Moral Training in the Schools of Germany," by Dr. A. W. Patton, and many others almost equally important. The volume is a real contribution toward the solution of the problem of religious and moral education for the nation. The reader will be provoked to serious thought by every paper whether he agrees with the conclusions reached or not.

W. J. McGlothlin.

The Servant in the House. By Charles Rann Kennedy. Harper & Brothers, 1908. Pages 152. Price $1.25.

This is a very remarkable book, and pictures in graphic style the evil in mere ecclesiasticism, caste, and pride of rank. The situation is, of course, an extreme one, and yet an important one. Three brothers drift apart, all from humble life. One goes to India and becomes a real Bishop of noble life. Another becomes an English vicar of mere place and pride. The other becomes a drunken sot and a workingman of the lower class. The Bishop of Benares from India, in the spirit of the Master, comes to the vicar's house as a butler and brings rescue to both priest and drunkard. It is very skillfully done and shows how difficult modern social life makes real Christianity. It is a plea for the spirit of Christ and the social side of religion, and a very powerful one.

A. T. Robertson.

Wrecked on a Coral Island. By Edwin J. Houston, Ph.D. The Griffith & Rowland Press, Philadelphia, 1908. Pages 416. Price $1.25.

Here we have the story of two men, three boys and a collie who are cast away on a coral island. The novelty of the experience gives occasion for stirring adventure and amusement. It is full of information and entertainment for boys, and is a worthy successor of the author's other stories.

A. T. Robertson.

The Hermit and the Wild Woman and Other Stories. By Edith Wharton. Chas. Scribner's Sons, 1908. Pages 278. Price $1.50.

Mrs. Wharton is not only one of the foremost novelists of the day, but she is very gifted as a writer of short stories. In some respects it is more difficult to write short stories of real distinction than good novels. Mrs. Wharton can do both extremely well. Each of the short stories in the present volume has a charm of its own, and they present quite a variety. Probably, on the whole, the one which gives the title to the volume has most interest, but The Last Asset is a keen satire of one phase of modern society. And then the Pot-Boiler is not to be overlooked. It is a book to have a good time with.

A. T. Robertson.

Poem Outlines. By Sidney Lanier. New York: Chas. Scribner's Sons, 1908. Pages 120. Price $1.00 net.

These are fugitive pieces that Lanier left among his notes. Some are fully worked out, but most of them are fragments or hints for poems. The genius of the poet is here, but it is the diamond in the rough. All that Lanier left has a charm of its own, and those who cherish his memory will cherish this.

A. T. Robertson.

A Child's Guide to Pictures. By Charles H. Caffin, author of How to Study Pictures. New York. The Baker & Taylor Co., 1908. Pages 253. Price $1.25 net.

Here we have fifteen beautiful pictures by great artists taken as models for explaining in an easy, attractive way how a child may learn to appreciate the good points in a work of art. It is much to have the artistic door opened to one. It is designed for a child of ten or more years.

E. B. R.

My Father. An Aberdeenshire Minister. 1812-1891. By W. Robertson Nicoll. Hodder & Stoughton, London, England, 1908. Pages 101.

This is a beautiful tribute to a noble spirit who lived a long life among the hills of Scotland with his books and his parish. There is a tender charm about the story so well told by Dr. Nicoll, who evidently owes much to his father. The smell of the heather is in the book. One can read it in an hour, and it will be an hour well spent to catch the spirit of a true booklover and genuine Christian. Mr. Nicoll lived the simple life that others talk about, plain living and high thinking. I am glad to have read this narrative. One is impelled to push on and try to do a little more.

A. T. Robertson.

Before Marriage. By Mrs. Adolphe Hoffman. Vir Publishing Co., Philadelphia. Cloth. Price 35 cents net.

This dainty little volume is addressed by a Christian mother to her son on the eve of his marriage. It gives chaste advice to both the prospective husband and his bride, and its message ought to prove helpful in bringing abiding happiness into the sacred relation upon which they are about to enter.

Geo. B. Eager.

METANOEΩ and METAMEΛEI in Greek Literature Until 100 A. D., Including Discussion of Their Cognates and of Their Hebrew Equivalents. By Effie Freeman Thompson, Ph.D. Chicago: The University of Chicago Press, 1908. Pages 29.

A Lexicographical and Historical Study of ΔIAΘHKH from the Earliest Times to the End of the Classical Period. By Frederick Owen Norton, Ph.D. Chicago: The University of Chicago Press, 1908. Pages 79. Price 79 cents.

These two pamphlets constitute Parts V. and VI. of Volume I., Second Series of Historical and Linguistic Studies in Literature related to the New Testament issued under the direction of

the Department of Biblical and Patristic Greek in the University of Chicago.

Of the first we may say that it is a very brief discussion of the etymology and use of these two significant words as found in all forms and classes of Greek literature up to the end of the New Testment period. The results of the study are quite in line with the well-known explanations of these words which convey the New Testament teaching as to repentance. It is well to have this confirmation from a careful examination of every use of the terms. The work is rather mechanical and shows no marked appreciation of Greek. The work of Dr. Norton is presented in more complete form and elicits admiration and gratitude for the extensive pains involved in seeking and cataloguing all the uses of this term in the period undertaken. One can hardly feel that any great advantage is gained by publishing long lists of every use of the word, but it was greatly worth while to have consulted and recorded them all. They will be of service, when the studies are extended to the later period, in fixing the significance of this vital term in the teaching of Jesus and the Apostles. The second half of the work discusses the origin and use of the will (testamentary) in Greek law. It is an interesting study. W. O. Carver.

Abraham Lincoln, the Boy and the Man. By James Morgan, author of Theodore Roosevelt, the Boy and the Man. New York: The Macmillan Co., 1908. Pages 435. Price $1.50.

The centenary of Lincoln's birth in 1909 will bring forth a flood of Lincoln literature. It will do good, for his stature grows with the years. Washington and Lincoln loom above all the other Presidents, with Jefferson not far behind and Andrew Jackson coming on. But Mr. Morgan's book is a good one for boys and men to read. He seizes the main points in Lincoln's career and sets them forth clearly and strongly.

A. T. Robertson.

Lewis Rand. By Mary Johnston, author of Prisoners of Hope, To Have and To Hold, etc. Houghton, Mifflin & Co., Boston and New York. Price $1.50.

Miss Johnston has won a great audience by her previous novels who will be sure to read this historical romance of the Virginia of Thomas Jefferson. Lewis Rand, a product of Albemarle's aristocracy and peasantry, is a *protegé* of Jefferson, to whom he finally turns traitor and becomes entangled in the meshes of Aaron Burr. He is strongly drawn and rushes headlong on to his doom, led on by insatiate ambition. One can but grieve over the prostitution of such great powers. There are fewer exciting incidents than in Miss Johnston's previous novels. There is more restraint and more power. In a word this is her best work. A. T. Robertson.

Stories of Persian Heroes. By E. M. Wilmot-Buxton. New York: T. Y. Crowell Company, 1908. Pages 325.

There is a wonderful charm about the legends of Persia which reach far back into the dim past. There is plenty of time in Persia and they know how to tell stories in the tents of the Bedouin as well as in the Persian khans. The boys will relish these adventures of Persian heroes, and the mystical strain has a charm also. A. T. Robertson.

The Age of Shakespeare. By Algernon Charles Swinburne. Harper & Brothers, New York, 1908. Price $2.00 net.

It is not a discussion of Shakespeare, but of his time, the men who preceded him and his contemporaries. Swinburne is assuredly competent for such a task in literary criticism. His own style has its best traits here. The men whom he portrays are Christopher Marlowe, John Webster, Thomas Dekker, John Marston, Thomas Middleton, William Rowley, Thomas Heywood, George Chapman, Cyril Tourneur. Swinburne has almost an extravagant conception of Marlowe, who had undoubted

gifts. Doubtless if Shakespeare himself had not shone with so much brilliance these lesser lights would have seemed brighter. As it is, Swinburne has no difficulty in finding charm in each of this list. The volume will be of marked interest to the serious students of English literature. A. T. ROBERTSON.

At Large. By A. C. Benson, Fellow of Magdalene College, Cambridge. G. P. Putnam's Sons, New York, 1908. Pages 424. Price $1.50.

Mr. Benson is at his best in his essays. Some one has called his books "ministering books." Many have gotten cheer from the Upton Letters, From a College Window, Beside the Still Waters. In the present volume he treats such themes as Contentment, Friendship, Humour, Travel, Shyness, Our Lack of Great Men, Specialisms, Joy, etc. They are all discussed with his characteristic acumen and sympathy. They are not pretentious in style nor spirit, but have a charm of manner that wins a hearing at once. They are restful for the tired hour.

A. T. ROBERTSON.

The Great English Letter Writers. By W. J. Dawson and C. W. Dawson. Fleming H. Revell Co., New York, 1908. First Series, Pages 289. Second Series, Pages 298. Price $1.00 a volume.

These two volumes form the first installment of the Readers' Library. There will follow volumes on Great English Biographies, Great English Novelists, Poets, etc. The plan is to give a brief historical introduction to each volume. The material is not arranged according to strict chronology, but rather according to the development of the art of letter writing. The idea is to show how men and women behave under the same emotions. These volumes are delightful companions to have on a journey or to pick up when one has a few odd moments. One can dip in anywhere and find his interest held at once. There is nothing more delightful to read than good letters.

A. T. ROBERTSON.

The House of Rimmon. A Drama in Four Acts. By Henry Van Dyke. New York: Chas. Scribner's Sons, 1908. Pages 120. Price $1.00 net.

The drama of Naaman furnishes a fine theme for Dr. Van Dyke's genius. The plot is simple, but strong, and the interest is deep in the story of Naaman and Ruamah. The villainy of Rezah, the priest of Rimmon, and Tsarpi, the faithless wife of Naaman, sets off in fine relief the strength of Naaman and the fidelity of Ruamah, the Jewish slave girl who led him to Elisha and thus to the cure of his leprosy. The power of Assyria threatens Syria and Benhadad cowers in dread. It is a fine piece of work.

A. T. Robertson.

The Fragments of Empedocles. Translated into English verse by William Ellery Leonard, Ph.D., English Department, University of Wisconsin. Chicago: The Open Court Publishing Company, 1908. Cloth, pp. 92. Price $1.00.

Professor Leonard has done a welcome service in bringing before us in somewhat clearer light the impressive but mysterious figure of the great Sicilian philosopher and poet. In an introduction of a dozen pages we are given a brief account of the man and his works. The Fragments are next given, each immediately followed by its translation. The last twenty-five pages are devoted to notes not grammatical but purely explanatory of the thought. It is altogether a creditable piece of work and conditions one pleasantly to study the ideas of Empedocles for himself—albeit the pleasure is sadly marred by the fragmentariness of what we possess. However, enough can be caught to enable us to recognize his kinship with Lucretius and some quite recent thinkers, and it is not only interesting, but also instructive to see how possible it is for even an extraordinary mind to entertain ideas many of which must strike the ordinary reader of today as fantastic and absurd.

J. H. Farmer.

Fragments from Graeco-Jewish Writers. Collected and edited with brief introductions and notes by Wallace Nelson Stearns, Ph. D. The University of Chicago Press, 1908. Pages 126. Price 75 cents; postpaid, 83 cents.

The author gives an excellent sketch of the effect of Alexander's conquests on the language of the Mediterranean world. He has in mind the modern discoveries about the vernacular κοινή. There is an excellent diagram of the writers of the first three centuries B. C. The writers here chosen are those of whose books only extracts survive, chiefly in Josephus, Clement of Alexandria, and Eusebius. They are Demetrius, Eupolemus, Artapanus, Aristeas, Thallus, Aristobulus, Philo, Theodotus, Ezekiel. Brief notes of the editor throw light on the passages quoted. Unfortunately Eusebius usually quoted these writers in the form of indirect discourse, so that the exact language is not preserved. But the book is a good piece of work. A. T. Robertson.

The City of Delight. By Elizabeth Miller, author of "The Yoke". The Bobbs-Merrill Co., Indianapolis. 448 pages. Price $1.50.

Here is a stirring tale of the fall of Jerusalem in A. D. 70, and the events preceding. The wild confusion and fanaticism of the Jews, the uncertain hopes of the Messiah's coming in the hour of despair, the rise of false prophets, and the factions in the city, add to the terrors of the siege and the city's ruin. Against this background the story stands out clearly. Philadelphus Maccabeus, grandson of the great Judas, but reared in Ephesus among Greeks and Romans, is the last hope of the Jews for a king to oppose the Romans or make peace with them. He has been married in childhood to the beautiful Laodice, daughter of Cortabanus, a rich merchant of the tribe of Judah. He starts to Jerusalem to seize his hour of opportunity, and sends for his wife and her dowry, which is to be the cornerstone of a new Israel. How his cousin Julian of Ephesus plays him false, assumes his name and would fain assume the wife and dowry too; how Julian is tricked himself by a woman

who has stolen the dowry; how poor young Laodice, loving the real Philadelphus, thinks herself the wife, rejected and helpless, of the false Philadelphus; how the true Maccabee recovers from his wounds and plays a man's part in the doomed city, but all in vain; how the tangled web is finally undone—all this makes a good story. The thread of Christian charity and courage runs through all and finally binds all together.

E. B. R.

The Young Alaskans. By Emerson Hough. Illustrated. Harper & Brothers, New York, 1908. Pages 292. Price $1.25.

Three Alaskan boys go to Kadiak Island on a hunting and fishing trip. They are cast away in a dory at Kaludiak Bay, one of the wildest spots in Alaska. Here in spite of danger and hardship they have the time of their lives. The story has the atmosphere of the sea and the great open spaces of the North.

Ella B. Robertson.

Three Centuries of Southern Poetry. By Carl Holliday, M.A. Smith & Somer, Nashville and Dallas. Pages 267. Price $1.00 net.

This attractive title leads one to expect a somewhat larger book. In so small a selection some of the most beautiful poems cannot be included. But this is the only disappointment in the book. The quality is excellent, and shows the editor's alert and sensitive literary feeling. The brief biographical paragraphs are models of terseness and sprightliness, and give many a bit of exact information omitted in larger sketches. Likewise the notes at the back will be useful to others besides college students. It is a book much needed. The only thing like it is "Songs of the South," which includes no recent authors.

Ella B. Robertson.

Mr. Crewe's Career. By Winston Churchill. Published by The Macmillan Co.

This book is written for a purpose. Its aim is to reveal how difficult it is for a man with unselfish motives and the desire for pure politics to attain to a position of high influence in our states. The road to governorship, as depicted in this novel, is hard to travel, if a man be upright. We follow the path of Austen Vane, rather than that of Mr. Crewe. M. B. W.

English Voyages of Adventure and Discovery. By Edwin M. Bacon. Illustrated. New York: Chas. Scribner's Sons, 1908. Pages 401.

Here we have a combination of history with all the romantic features of a novel. The discoveries of Drake, Gilbert, Raleigh, and others read almost like fairy tales. The pictures are numerous and interesting. It is a real boy's book.

A. T. Robertson.

INDEX TO BOOK REVIEWS.

Aked, Charles F.: One Hundred Responsive Readings from the Scriptures 339
Bacon, Edwin M.: English Voyages of Adventure and Discovery. 367
Benson, A. C.: At Large 363
Berean, A.: The Truth About Grace 332
Bierer, Everord: The Evolution of Religions 328
Bitting, W. C.: The Age and Its Needs 342
Brown, William Adams: Christian Theology in Outline 353
Brückner, Martin: Der Sterbende und Auferstehende Gottheiland in den Orientalischen Religionen und ihr Verhältnis zum Christentum 323
Buckland, A. R.: St. Paul's Second Epistle to the Thessalonians. 349
Burns, Judson D.: What Is Man? Or Criticism vs. Evolutionism. 317
Caffin, Charles H.: A Child's Guide to Pictures 359
Carpenter, Frank George: How the World is Clothed 356
Carver, William Owen: Missions in the Plan of the Ages 285
Carver, William Owen: A Syllabus of Lectures on the Outlines of the History of Christian Missions 292
Chamberlain, A. H.: Standards in Education 330
Chandler, Walter M.: The Trial of Jesus from a Lawyer's Standpoint 350
Charles, R. H.: The Testaments of the Twelve Patriarchs 344
Church of Christ, The 340
Conley, John Wesley: The Young Christian and the Early Church 334
Cook, Charles A.:Stewardship and Missions 291
Cope, Henry F.: The Modern Sunday School in Principle and Practice 332
Churchill, Winston: Mr. Crewe's Career 367
Crafts, Wilbur F., Dr. and Mrs.: The World Book of Temperance 343
Davids, T. W. Rhys: Early Buddhism 321
Dawson, E. C.: Heroines of Missionary Adventure 290
Dawson, W. J. and C. W.: The Great English Letter Writers.. 363
Deissmann, Adolph: Das Urchristentum und die Unteren Schichten 345
Dennis, James S.: The New Horoscope of Missions 297
Dewey, John: Ethics 315
Faunce, William Herbert Perry: The Educational Ideal in the Ministry 335
Forward Movement Hymnal, The 340
Fradryssa, G. V.: Roman Catholicism Capitulating Before Protestantism 299
Frothingham, Arthur L.: The Monuments of Christian Rome from Constantine to the Renaissance 307
Gilbert, George Holley: The Bible for Home and School 352
Gilliat, Edward: Heroes of Modern Crusades 290
Guinness, Geraldine: Peru—Its Story, People and Religion ... 296
Harrison, Frederick: Realities and Ideals 340

Haskell, Helen Eggleston: O-Heart-San 289
Hastings, James: Encyclopeadia of Religion and Ethics 319
Heineman, T. W.: The Physical Basis of Civilization 324
Heinrici, C. F. Georg: Der litterarische Charakter der Neutestamentlichen Schriften 344
Hoffman, Adolphe: Before Marriage 360
Holliday, Carl: Three Centuries of Southern Poetry 366
Holl, D. Karl: Der Modernismus 300
Hough, Emerson: The Young Alaskans 366
Houston, Edwin J.: In Captivity in the Pacific; or in the Land of the Bread-fruit Tree 293
Houston, Edwin J.: Wrecked on a Coral Island 358
Hoyt, Arthur S.: The Preacher—His Person, Message and Method 337
Hudson, Marshall A.: The "How" Book 331
Hunter, Robert W.: Socialists at Work 341
Jackson, Samuel Macauley: The New Schaff-Herzog Encyclopaedia of Religious Knowledge, Vol. I. 329
Jackson, Samuel Macauley: The New Schaff-Herzog Encyclopaedia of Religious Knowledge, Vol. II. 320
Jackson, George: The Fact of Conversion 326
Jefferson, Charles E.: The Character of Jesus 349
Jevons, Frank Byron: An Introduction to the Study of Comparative Religion 314
Johnson, Herrick: The Ideal Ministry 337
Johnston, Mary: Lewis Rand 362
Jones, John P.: India—Its Life and Thought 298
Kennedy, Charles Rann: The Servant in the House 358
King, Henry Churchill: Education and National Character 357
King, Henry Churchill: The Seeming Unreality of the Spiritual Life 316
King, Henry Melville: Historical Catalogue of the Members of the First Baptist Church in Providence, Rhode Island 309
Kuhns, Oscar: The Sense of the Infinite 310
Lambert, John C.: Missionary Heroes in Asia 291
Lanier, Sidney: Poem Outlines 359
Leonard, William Ellery: (Translation) The Fragments of Empedocles 364
Littlefield, Milton S.: Hand-Work in the Sunday School 335
Martin, Edward Sanford: In a New Centur y..... 357
McManus, Blanche: Our Little Egyptian Cousin 289
Miller, Elizabeth: The City of Delight 365
Mills, Lawrence H.: Avesta Eschatology Compared with the Books of Daniel and Revelation 356
Morgan, James: Abraham Lincoln, the Boy and the Man 361
Mott, John R.: The Claims and Opportunities of the Christian Ministry 337
Nicoll, W. Robertson: My Father 360
Nixon-Roulet, Mary F.: Our Little Grecian Cousin 289
Nordell, Phillip A.: Bible Studies for Adult Classes 330
Ohle-Preuzlau, R.: Der Hexenwohn 307
Orr, James: The Resurrection of Jesus 350
Pearce, W. C.: The Adult Bible Class 331
Podmore, Frank: The Naturalization of the Supernatural ... 311
Preuschen, Erwin: Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur 345
Ramsey, W. M.: Luke the Physcian, and Other Studies in the History of Religion 351

Records of the Welsh Tract Baptist Meeting, Pencader Hundred, New Castle County, Deleware, 1701 to 1828 308
Richter, D. Julius: Mission und Evangelisation im Orient 287
Robson, John: The Resurrection Gospel 294
Sabatier, Paul: Modernism 299
Seymour, Thos. D.: Introduction to the Language and Verse of Homer 355
Shaw, Charles Gray: The Precinct of Religion in the Culture of Humanity 312
Sheehy, Jerry: Heat and Cold, or the Key to the Universe 327
Sloan, Walter B.: Doctor Lee 292
Smith, Ernest Ashton: Hildebrand, the Builder 309
Spargo, John: The Spiritual Significance of Modern Socialism.. 341
Spence, Lewis: The Religion of Ancient Mexico and Peru 321
Stearns, Wallace Nelson: Fragments from Graeco-Jewish Writers 365
Stephenson, E. M.: Child Study for Sunday School Teachers .. 334
Strong, Augustus Hopkins: Outlines of Systematic Theology Designed for the Use of Theological Students 352
Swinburne, Algernon Charles: The Age of Shakespeare 362
Sunday Schools the World Around 330
Suzuki, Daisetz Teitaro: Outlines of Mahayana Buddhism 321
Thompson, Effie Freeman: METANOEΩ and METAMEΛEI in Greek Literature Until 100 A. D..... 360
Training the Teacher 332
Literature Until 100 A. D. 360
Trull, George H.: A Manual of Missionary Methods for Sunday School Workers 332
Tyrrell, George: The Programme of Modernism 299
Van Dyke, Henry: The House of Rimmon 364
Vogt, Ogden: Desert, Mountain and Island 293
Warneck, Joh: Die Lehenshräfte des Evangeliums 288
Weiss, Von Johannes: Die Aufgaben der Neutestamentlichen. Wissenschaft in der Gegenwart 343
Wharton, Edith: The Hermit and the Wild Woman, and Other Stories 359
Wilmot-Buxton, E. M.: Stories of Persian Heroes 362
Worcester, Elwood: Religion and Medicine: The Moral Control of Nervous Disorders 325
Wright, W. C.: A Short History of Greek Literature from Homer to Julian 356

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NEED AND BASIS OF A DOCTRINE OF HOLY SCRIPTURE.

BY REV. PROF. JAMES ORR, D.D., GLASGOW, SCOTLAND.

I.

It must be confessed that the doctrine of Holy Scripture is at the present moment very much in a state of chaos. Jesus and His apostles accorded to the writings of the Old Testament the full rank of authoritative and God-inspired Scripture. "Have ye not read?" was Christ's last and decisive word (Matt. 19:4). The Jewish canon of their day was by them unchallenged. The post-apostolic church put the Scriptures of the New Testament alongside those of the Old, and treated them as in every way equally inspired with the latter. The Fathers of the early centuries used the New Testament Scriptures exactly as we do ourselves. The same exalted estimate of Scripture prevailed in Reformation and post-Reformation times. Luther had his rash fling at certain books, e. g., at the Epistle of James, but more on the score of canonicity than on that of inspiration. Luther's reverence for the Scriptures as the Word of God was not surpassed by any section of the Reformers. Despite Socinian and Arminian laxity, the churches after the Reformation steadily adhered to the idea of a divinely-inspired Scrip-

ture. The Bible was a book in which holy men, moved by the Spirit of God, had, without sacrifice of their individuality, set forth infallibly the will of God for our salvation. Its utterances were to be received as "the oracles of God" (Rom. 3:2).

We have changed all that. Criticism has come in with its scientific methods to take the Bible to pieces for us, and show us its historical genesis. It has gone further, and assailed a large part of its historical contents. It has converted most of the early history into legend; has torn the laws from their historical basis, and transported them to a later period; has assumed the text to have undergone extensive mutilation, manipulation, interpolation at the hands of irresponsible editors; has not hesitated to bring in the principle of fraud. Excess has followed upon excess in the ethical treatment of Old Testament and New. The Book becomes a *corpus vile* on the mangled form of which every new theorist delights to manifest his ingenuity. Historical works are dissected out among authors and redactors; prophetic books are shivered into fragments; Gospels are traced to "sources," and hardly a statement or saying is allowed to stand in the multitude of conjectures in which it is smothered. This species of criticism has got into the church and schools of learning, with the result that faith in the reliability, the authority, the inspiration of the Bible, is in many minds thoroughly upset, and an unhappy feeling of uncertainty in regard to the validity of the Scriptures is widely diffused among all classes.

In this rapid and extraordinary subversion of older beliefs in the authority and inspiration of the Scriptures there lies undeniably a serious peril for the church. Its effects are felt alike in the sphere of thought, in the preaching of the pulpit, and in the practical work of the church. It is felt in the sphere of doctrine, for the foundation on which theology has been wont to build is taken from beneath it. It is felt in the preaching of the Gospel, for that note of assurance and authority which used to be heard in the proclamation of God's message is departing from us. Many shun the Old Testament altogether; others speak with bated breath of considerable portions

even of the New. It is not enough that a Paul or a John teach certain doctrines. They were but fallible men, and their opinions do not bind the modern world. It is felt in the doctrine of the church itself, for what can we know of the foundation, laws, sacraments, obligations of the church without an authoritative Scripture? It is felt also in life and work, for how can the church carry on the propagation of the Gospel and the evangelization of the world without a trustworthy Scripture? Or how shall spiritual life be preserved, and Christian character be built up, without a divinely-given rule of conduct for guidance?

Must we then, without demur, resign ourselves to this process of disintegration and dissipation of the authority of Holy Scripture, meantime in such full force? Few Christians, who have felt the Scriptures to be precious to themselves, will acquiesce in so faithless a surrender. The need will be only the more urgently felt for a retracing of the steps, and a replacing of the Scriptures in the faith and lives of men as the truly inspired and divinely-inspired record of God's revealed will for mankind in the great things of the soul. There is no more clamant need in the church today than a doctrine of Holy Scripture which will at once be true to all really scientifically-ascertained facts, and yet be in harmony with the claims which Scripture makes for itself as a book of revelation and inspiration. Is such a doctrine possible? An attempt is here briefly made to show that it is.

II.

Three conditions seem to meet in fulfilling the requirements of a doctrine of Holy Scripture such as the church today needs. The first is a more positive conception of the *structure* of the Bible itself that at present prevails; the second is belief in the reality of a *supernatural* revelation, the record of which is preserved to us in Scripture; the third is the acknowledgment of a *divine inspiration* of this record. These conditions hold together and are at bottom one. It is because one or other of them is parted with that the present uncertainty about Scrip-

ture prevails. The destroying of the structure of the Bible makes it well-nigh impossible to uphold the revelation and the inspiration of the record; the denial of the supernatural cuts at the root of both beliefs, and makes inevitable the attack upon the historical contents. On the other hand, where supernatural revelation is admitted, most of the grounds for challenging the structure disappear, and the inspiration of the record is an almost necessary corollary. The inspiration, in turn, is a signature of divinity in the revelation. Combining the three points of view, a tenable doctrine of Holy Scripture is reached.

1. The first condition of a doctrine of Holy Scripture has been stated to be a *more positive conception of the structure of the Book itself.* Is this not called for? Let legitimate criticism render its utmost service in tracing for us the historical and literary genesis of the books which make up the sacred volume. There is a wide field of investigation here, on many points of which scholarly minds are never likely wholly to agree. But is there not something else in the very character of the Book which puts a check on critical excesses, and compels the acknowledgement of unlikeness to any other collection of writings that ever existed? This is not a matter on which scholars alone are capable of sitting in judgment. It stares the impartial reader of the Bible in the face on the most cursory examination of its contents.

(1) First, there is the singular *literary and historical unity* of the Book. Unlike all other collections of sacred writings, this remarkable Book has a character which may be described by the word "organic." However and whenever its component parts originated, they now combine in an unexampled way to form a structural whole. The Bible begins with creation and paradise—a paradise early lost by sin; it closes with paradise restored in a new heaven and a new earth. It opens with a "fall," and the constant assumption through its pages, in Old Testament and in New, is that the world is in a state of rebellion and apostacy from God and lies under His judgment. The whole history between is the development of a plan of redemption for the recovery of man from this lost condition, and

his restoration to God and holiness. With sure step the story goes on from the first promise, through the successive elections, covenants, dispensations and disciplines by which God accomplished His end. Patriarchal history is succeeded by Mosaic; this by the periods of the Judges and the Monarchy; this by the age of the prophets. Time after time the divine purpose seems on the point of being frustrated by the unfaithfulness of the people, or the crushing force of foreign invasion. But the light is never allowed to be wholly extinguished. There is always a "remnant," a "holy seed," and courage and confidence in the triumph of God's purpose never die out. The New Testament fulfills and completes the Old. The wondrous story of the Gospels is given forth as the fulfillment of its types, promises, prophecies; the Epistles expound the redemptive meaning of the Gospels; the Apocalypse announces the downfall of anti-christian powers, and the decisive victory of the Lord and His Christ. The Book is rounded off into a complete unity. Here is a product which it already passes the genius of man satisfactorily to account for.

(2) But next, in this external unity of the Book is already attested the unity of *truth* and *purpose* which pervades it. It is the one theme with which the Book is concerned from commencement to close—Redemption. Man has sinned; God reveals His grace to man, and is working for his salvation. God is one, holy, gracious; all-knowing to devise, all-powerful to execute; the Creator and Upholder of all that is; the world's Providential Ruler; the Maker, Lord and Judge of men. Man is made in God's image, has turned aside from God and perverted his way, but is capable of repentance and redemption. Sin is that awful thing which God abhors, which ought never to have been. Against it God must declare Himself with all the energy of His perfect holiness, but the great desire and aim of God is to deliver men from its destructive power. To accomplish this a plan of salvation is unfolded, with ordinances suitable to its different stages. The Mosaic law provides a system of atonements and purifications, with access to God through a priesthood—unavailing in itself, but a shadow of good things

to come (Heb. 10:1). The Monarchy gives rise to new promises of a Davidic King whose throne God will establish for ever. Prophecy expands all the germs of previous revelation, and opens up glowing visions of the New Messianic Age. The New Testament shows in how divine a fashion these hopes and anticipations were fulfilled. Its Gospel is the concentration and realization of the redeeming purpose of which the Bible is full. Strongest threads thus bind the parts of the Bible internally together. Can human skill explain it? Can any disintegration of criticism destroy it? The answer must be in the negative.

(3) Yet again, as arising out of the foregoing characteristics, the Bible is a structural unity in *the correlation of its parts.* To a Book of origin in the Old Testament corresponds a Book—or books (the Gospels)—of origins in the New. To a great act of redemption in the Old corresponds a great act of redemption in the New. To a sacrificial system in the Old, corresponds as the great anti-type, the perfect atonement in the New. To a history of the founding of Israel as a nation in the Old corresponds the story of the founding of the church in the New. To didactic literature in the Old corresponds the Epistles, with their doctrinal and practical instruction in the New. To prophecy and apocalypse in the Old corresponds the apocalyptic visions in the New. The New Testament in its entirety folds back upon and fulfills the ideas and promises of the Old—is the *counterpart* of the latter.

III.

Here, then, is a structure in the Bible as it stands, not to be got rid of by ingenious critical theorizings and reconstructions of the materials of the Book. This is not the place to enter upon an examination of the modern critical hypotheses. It may be sufficient to take two points—one earlier, the other later.

(1) The *patriarchal and Mosaic histories* are supposed to be more or less legendary creations of the eighth, seventh or later centuries. Now, however, we have a critic like Gunkel, supported by Dr. G. A. Smith, bringing back these so-called

"legends" to about 1200 B. C. But see what this implies. On the current hypothesis, in regard to the date of the Exodus, adopted by nearly all these writers, that event took place shortly after the death of the oppresser, Rameses II., therefore later than the middle of the thirteenth century. How short is the interval between that and 1200 B. C.? Is the difference worth contending for? Farther on this chronology, little more than 200 years elapsed from the Exodus till the building of the Temple. It might be 250 years; some make it less. Take off the period till the time of Joshua and the conquest on the one hand, and the time from Samuel and David till the temple on the other, and the interval is less than 180 years. Written records and the art of history-writing were, in David's time, well-developed. Can it be believed that, even if contemporary records were not made, a sound tradition of the events of the Exodus, and of the great facts of the Mosaic age, was not preserved during that short interval? Or that, being preserved, it would not be written down?

(2) Or take the second point—the pivot, as it may be called, on which the whole modern critical reconstructon of the Bible and its history turns; *the age, viz., of the Levitical law.* The law, it is well known, is, on the theory, brought down to the age after the exile. Older usage, it is allowed, may be incorporated in its provisions; but till that time there had been no written ritual claiming divine origin, and the great bulk of the institutions in the code were entirely new. This is, of course, in direct contradiction of the Bible itself, which connects the law with Moses and tells of its origin at Sinai. But this is held to be nothing compared with the alleged proofs of the ignorance of the law in the earlier history, and its supposed dependence on the Temple laws of Ezekiel. Yet, when the proofs come to be examined, how surprisingly weak they are! How contradicted by the very history supposed to establish them! In Neh. 8 we have the narrative of the introduction and reading of the law by Ezra. But how emphatically everything in that narrative contradicts the idea of the provisions of the law being new! The community in Jerusalem was far from being, in

Ezra's time, a united one. There were deep divisions in it. There were many conflicting interests, on some of which the new law bore hardly. There were factions strongly disaffected to Ezra and Nehemiah. The people, and especially the priests and Levites among them, knew something of their own past—had genealogies, etc. Is it credible—is it thinkable—that a community of this kind would receive at Ezra's hands, without scruple or questioning, a great complex of burdensome laws which neither they nor their fathers had ever before heard of, and along with them, narratives of historical facts which they must have known were perfectly unfounded? Here, e. g., were narratives of the setting apart of Levites in the wilderness, while they knew quite well that no such orders existed before the exile, and accounts of Levitical cities, which they were aware were historical fictions! Human credulity is great, but there are limits which can be confidently assigned to it, and this is a case in point. Nor was it ever doubted, till this new school arose, that both Ezekiel and the Book of Deuteronomy implied the earlier existence of the Levitical legislation.

It may be claimed, then, that the *natural* structure of the Bible is not one which can be overthrown by a really scientific treatment of the Biblical facts. While it stands, the case for revelation is secure.

IV.

2. The second condition of a doctrine of Holy Scripture as above stated was—belief in *the reality of a supernatural revelation*. Without this, there might be an interesting collection of religious writings, but there could be no "Scripture" in the proper sense of the word. There could be no literature of revelation, which is what Scripture, in the Biblical view, means. To those who reject the possibility or reality of an historical revelation, accordingly, the books of the Old Testament remain at best fragments of ancient Hebrew literature, to be placed in the same category, as regards origin, with the sacred books of other religions. The Hebrews were a people of re-

ligious genius; their prophets were men of noble, if still limited, insight; they spoke, as they believed, in the name of Jehovah; but the explanation of the whole is found in their natural endowment and profound religious and moral convictions. No supernatural cause need be assigned for it. Jesus, in like manner, is the "religious idealist, prophet and martyr," *par excellence*. He had beautiful thoughts, spiritual, if somewhat impracticable, ideals, shared in the Messianic and apocalyptic ideas of His time, and met His fate through collision with the ecclesiastical authorities. His Apostles, who persuaded themselves that He had risen—even that they had seen Him—invested Him with divine dignity and converted His martyr-death into an atoning sacrifice.

This repugnance to the admission of the supernatural, so fatal to a doctrine of Holy Scripture, is extremely widespread at the present hour. A deliberate movement is on foot to shift Christianity from its hitherto recognized supernatural to a purely natural basis. The immediate effect on the Bible is that already indicated, viz., the removal from its pages of everything that cannot be explained on natural principles. Supernatural revelation is struck at in its very conception: miracles necessarily are purged out; prophetic prediction shares the same doom, or is set down as unfulfilled. The Incarnation, miraculous birth, resurrection of Christ, with all the supernatural acts and claims in His history, are rejected. This bears, again, on the question of structure. The simplest way, often, to get rid of the supernatural, is to assail the book in which it is found—to disintegrate it, to bring down its age, to show it to be the product of natural causes at a particularly later time. On the other hand, where this prejudice against the supernatural is abandoned, and revelation is admitted, the natural structure of the book, in most cases, resumes its rights. There can be no question, to an impartial mind, that the Bible *claims* to be a record of revelation—of revelation in a high, peculiar, supernatural sense. God has entered, for purposes of grace, into other relations with man than those of nature. He has entered by word and deed into history; has made known His secret will and

saving designs to man; has given man assurance of His presence and working by many supernatural tokens. The culmination of His revelation is in Jesus Christ, His only Son, our Lord. Him He has raised from the dead, and exalted to the right hand of power, to be a Prince and a Savior. To give the knowledge of this saving will of God, and of its historical course, is, as has been seen, the peculiar end of Scripture. The proof of the reality of the revelation is found in what was said of its *character,* of the unity of idea and purpose pervading it, of its experienced effects in heart and life. This at least is certain that, only as such a doctrine of revelation is acknowledged, can there be such a thing to the mind as Holy Scripture. Where it is acknowledged, belief in a Holy Scripture inevitably follows.

The anti-supernaturalistic principle has powerful hold. It always has had on a certain class of philosophical and cultured minds. Science has now come in to give it support in the alleged proof of a uniformity of nature in which there can be no breach. But is this alleged principle of uniformity itself anything more than an assumption? That nature is placed under laws, and is ordinarily, left to itself, entirely uniform in its operation, every educated mind will admit. But it is a long step from this to the conclusion that natural causes, with which alone science has to deal, are the sole causes in the universe; particularly that there is no room for the action of the *First* Cause in overruling, superseding, reversing, or acting outside of and above these natural causes, if His wisdom sees good reason for so doing. There is nothing that science can ever show that will make good this conclusion. Religion comes in here with its own proper claims. If there is call and need for special revelation—and who will say that in this world there is not?—if there is truth to be imparted, disorder to be remedied, sin to be annulled, redemption to be accomplished—nothing can be thought of worthier in God than to come to His creature's help by breaking the silence of nature and stretching forth an arm mighty to save!

The special proof of miracles in Scripture need not be undertaken here. Two great facts only may be named—one standing

at the head of each dispensation—which it will be found impossible to explain without miracle. One is the *Exodus of Israel,* and *Crossing of the Red Sea;* the other is *the Resurrection of Christ.* Both are facts supremely well-attested.

(1) The *Exodus* is proved, not only by the narrative in the books, but by the whole national consciousness of Israel as regards its past. Few critics doubt that Moses led the people out of Egypt, and took them, by some means, across the Red Sea. An exceptionally favorable wind, clearing the channel at the spot, is the usually accepted explanation. Grant that it was so—the event is still only half accounted for. There remains the fact that this singular occurrence took place precisely at the time it did, when the fleeing nation was *in extremis* from the pursuit of Pharoah. There are such things as happy coincidences; but this one is *too* rare and happy, when taken in conjunction with the other circumstances of the Exodus, to be set down to mere chance.

(2) It is scarcely necessary to elaborate the evidence for the *Resurrection* of Christ—this has been done so often, and so fully. That Christ died, and on the third day appeared again to His disciples; that many like appearances followed; that the tomb was found empty; that the Apostles all believed, and unshakenly testified, that Christ had arisen; that spiritual effects following His exaltation showed that He had truly risen—these and similar lines of argument have been worked till they are familiar. The alternative hypothesis that Christ is *not* risen manifests its weakness by the variety and mutually-destructive character of its explanations, and by the fact of the empty tomb. The resurrection remains the rock-fast foundation of Christian belief.

One is justified, then, in accepting as established the second of the conditions of a doctrine of Holy Scripture. In combination with the first—the organic *structure* of Scripture—the acknowledgment of *supernatural revelation* furnishes a strong and stable basis on which such a doctrine can be rested.

V.

3. Here stands it now with the third of the conditions proposed, viz., *the inspiration of the record?* Is not this more difficult to prove? Yet it seems essential to establish it, if a doctrine of Holy Scripture is to be satisfactorily completed. There is a hesitation in facing this question of inspiration in many quarters which is a bad omen for the church.

For inspiration—inspiration in the full, supernatural sense—is a *fact,* and is as little to be explained away as the existence of the Bible itself, or the reality of the revelation contained in the Bible. Inspiration is, indeed, as it was above expressed, a corollary of revelation. If revelation is there, inspiration is there. Internal revelation cannot be conceived of except in, or as accompanied by, an exalted or inspired state of soul; just as inspiration cannot be thought of, be it only the inspiration of illumination, without a measure of revelation (Eph. 1:17, 18). If *revelation* pervades the Bible, or in the degree in which it does so, *inspiration* pervades it also. The very fact that the revelation is so plainly preserved in its meaning, its historical continuity, the proportion of its parts, the unity of its teaching, in the Bible, is the proof that the record, which is the luminous vehicle of the revelation, and which so perfectly preserves and conveys it to us in its spirit and power, is itself inspired.

This statement is, of course, general, and leaves a hundred questions unanswered as to the nature and modes of inspiration, its degrees, its relations to the faculty and individuality of the writers, the qualities it imparts to the writings, its compatibility with defects or inaccuracies in the sources or in the inspired text. It is well, however, in the proof of inspiration, etc., not to begin with these entangling difficulties, but to look to what the Bible itself says of the qualities and objects of inspired Scripture—"making wise unto salvation through faith which is in Christ Jesus," being "profitable for teaching, for reproof, for correction, for instruction which is in righteousness," furnish-

ing the man of God "completely unto every good work" (2 Tim. 3:15-17; cf. Ps. 19:7-10). Does Scripture present these qualities, or does it not? If it does—and who can doubt it?—only inspiration can impart them. If they are present, it is in them supremely, not in anything more external, we are to seek the tests of inspiration.

The primary condition of belief in an inspired Scripture is belief in the Holy Spirit Himself—a Holy Spirit of God continuously present in the church or community of believers from the beginning, distributing His gifts to each man severally as He will. The Holy Spirit is the source of revelation; He is the source also of inspiration. It is interesting to note how ample is the testimony in both Old Testament and New Testament to this continuous activity of the Holy Spirit in revealing, inspiring, illuminating, directing, qualifying for special service. Jesus and the Apostles habitually speak of the Scriptures of the Old Testament as the Spirit-inspired and authoritative embodiment of God's mind and will. Their words have the value of words of God (Matt. 22:31; John 10:35; Rom. 3:2; Heb. 4:3-12, etc). Their commandment is the commandment of God (Matt. 15:3-9). The Holy Ghost "spake" by psalmist and prophets, and in the teachings of the history (Matt. 22:43; Acts 4:25; Heb. 3:7; I. Pet. 1:11; II. Pet. 1:21). But the New Testament writers make not less explicit claims to inspiration for themselves. "We speak," says Paul, "not in words which man's wisdom teacheth, but which the Spirit teacheth" (I. Cor. 2:13). "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandments of the Lord" (I. Cor. 14:37). The church is "built upon the foundation of the apostles and prophets" (Eph. 2:20)—these, as a subsequent verse shows, being "the apostles and prophets" of the *New Testament* (3:5). Paul's own epistles are ranked in II. Pet. 3:16, among the "Scriptures."

This claim to inspiration, it may be shown, is made good by nearer examination of the books. A large part of the Old Testament emanates from writers whose title to be inspired will

not be doubted. This applies to the prophetic writings: to the bulk of the histories, which are manifestly compiled by prophetic men; to the materials of these histories, which, again, are largely prophetic memoirs; to the law which directly claims to be divine in origin, and to have been given by the hand of Moses; specially to large parts of the law (Book of the Covenant, Deut.), which Moses is expressly said to have written; to the accompanying histories, which have a place in the organism of revelation which nothing else than the insight of inspiration could have given; to the psalms, which, for the most part, evince their own inspiration, and, as regards David, are attested as of the Spirit (II. Sam. 23:2); even to the wisdom literature, which, in Proverbs, is not regarded as the expression of man's own genius, but as the utterance of the external wisdom."

A test case of inspiration is the Gospels, which do not directly assert their inspiration, yet undoubtedly in a marked degree exhibit it. For who but men possessed of the Holy Spirit could have produced biographies of Jesus so free from all intrusion of human weakness, so objective in presentation, so divine in the portraiture they contain? Two of the Gospels may claim apostolic inspiration—Matthew and John; for there seems little reason to question that Matthew not only contributed Logia-material for that Gospel and for Luke, but drew up the Gospel itself, either in Aramaic or in Greek, or possibly in both forms. Mark and Luke were companions of apostles, and both were of apostolic spirit. Here, again, the condition of the early church has to be remembered. It is a church in which the power of the Spirit was specially and peculiarly manifest—a church in which "gifts" were abundant, in which inspiration was not an uncommon phenomenon, in which those called to peculiar service received special endowments for their work. In these gifts and influences of the Spirit the history and epistles show that the companions of the apostles had a peculiar share. They were associated with the apostles in their preaching, teaching and oversight of the churches (cf. I. Thess. 1:5; I. Tim. 1:18; 4:14; II. Tim. 1:14, etc.). To such circles Mark and Luke, the companions of Paul, Barnabas, and Peter, be-

longed. They were "spiritual" men, and the work they were moved to undertake was a spiritual work.

But, now, if inspiration is a characteristic of the book we call the Bible, does not this fact, again, reflect its light both on the structure of the book and on the revelation it contains? Is a divine guidance not seen in the plan of the several parts, in the selection of materials, in the lights and aspects of the revelation chosen to be represented, in the very language that is employed in setting forth that revelation? The Book itself would seem to evince that such a divine mind was there at its construction. Thus, from the whole, an idea of a true Holy Scripture emerges—a Scripture divinely provided for, and superintended in its origin and contents, designed to be an adequate vehicle of God's historic revelation, and containing in it everything needful for saving knowledge and spiritual equipment, a structure of which God is the architect, a revelation of which God is the Author, an inspiration of which His Spirit is the inspiring, all-pervading breath. With these conditions fulfilled, there is nothing wanting to give back again to the world the Bible which many feared had been lost!

SCRIPTURAL PSYCHOLOGY.

BY J. J. TAYLOR, D. D., LL. D., KNOXVILLE, TENN.

The word psychology comes from two Greek words, *psuche* and *logos,* the stems being transferred directly to the English with the proper connective and ending. Primarily *logos* means any expressed result of mental activity, whether a concept, a thought, a discourse; and it may be applied to any such result from a simple word up to the Son of God, the eternal *Logos,* who set forth so much of divinity as could be wrapped in human form, and dwelt on earth full of grace and truth. In composition it means a formal treatise, a scientific statement of facts or principles or both, and is so used in the names of the various "ologies" that are extant. Broadly applied *psuche* means soul. Hence in correct usage Psychology is soul science, science being defined as formulated knowledge.

A thousand years before Jesus was born the term *psuche,* kindred to *psucho,* to breathe, to blow, was used to designate that which distinguishes the living from the dead, the breath, the vital force. In the Greek version of the Old Testament, made some three hundred years before the Christian era and commonly used by Jesus and his disciples, *psuche* is used too many times to count for the Hebrew *nephesh,* which in the common version is translated by the word soul more than five hundred times, and frequently by the word life. In the New Testament it occurs ninety-eight times, and is rendered soul fifty-seven, life forty-one.

Whether in Hebrew, Greek or English, the term is by a familiar mode of speech often used as a synonym of person, as shown in the following passages:

"The uncircumcised soul shall be cut off from his people, he "hath broken my covenant. All the souls that came with Jacob "into Egypt . . . . threescore and six; . . . . all the souls of the

"house of Jacob threescore and ten. If a soul shall sin through "ignorance, ... let him bring for his sin a young bullock. If "a soul touch any unclean thing, ... he shall be unclean. The "soul that sinneth, it shall die. The same day there were added "unto them about three thousand souls. Fear came upon every "soul. Every soul that will not hear that prophet shall be de- "stroyed from among the people. We all in the ship were two "hundred threescore and sixteen souls. The sea became as the "blood of the dead, and every living soul in the sea died."

In all these passages the soul as such is involved, but the term is used loosely to include the whole man, both soul and body. In the beginning God formed man of the dust of the ground, the material part, and breathed into his nostrils the breath of life, the immaterial part, and man became *chai nephesh, zosa psuche,* living soul, the two parts constituting the man as he appears on the earth.

The union of the psychical and the physical is one of the mysteries which God has kept in his own power. In some instances the distinction between the two is ignored, but the body as such is never mentioned as the man. It is the earthly house destined to be dissolved, the transient abode of the hastening pilgrim, the tent of the unsettled citizen, the tabernacle of the stranger and sojourner; and the distinction between it and the man that inhabits it is made very clear in the following Scriptures:

"Fear not them that kill the body, but are not able to kill "the soul; but rather fear him who is able to destroy both soul "and body in hell. The Spirit that raised up the Christ from "the dead shall also quicken your mortal bodies. While we are "at home in the body, we are absent from the Lord. We are "willing rather to be absent from the body and to be present "with the Lord. Whether in the body or out of the body I can "not tell; God knoweth. Remember . . . . them that suffer ad- "versity, as being yourselves also in the body. The body with- "out the spirit is dead. We know that if our earthly house of "this tabernacle were dissolved, we have a building of God, a "house not made with hands, eternal in the heavens. For in

"this we groan, earnestly desiring to be clothed upon with our "house which is from heaven. If I live in the flesh, this is the "fruit of my labor; yet what I shall choose I wot not, for I am in "a strait betwixt two, having a desire to depart and be with the "Christ, which is far better. Nevertheless to abide in the flesh "is more needful to you. Shortly I must put off my tabernacle, "as the Lord Christ Jesus hath showed me."

In a man what is not body is soul; what is not physical is psychical. A threefold man seems to be suggested in Paul's wish for the Thessalonians: "May your spirit and soul and body be prevented entire without blame at the coming of our Lord Christ Jesus"; also in Hebrews where the Word of God, the sword of the Spirit, is represented as being alive and energetic, sharper than every two-edged blade, piercing to the dividing of soul and spirit, and able to discern the reflections and thoughts of the heart. A quarternion or fourfold man is suggested in the words of Jesus to the Scribe in Jerusalem: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength", the words for heart, soul, mind, strength, being *kardia, psuche, dianoia, ischus.*

These passages are not scientific enumerations of the elements of man, but are simply emphatic statements of truth. The divine Law demands for God the love of the whole soul, the understanding and the affections being definitely specified, and this carried up to the limits of human strength, the demand being impossible of human fulfillment; and so the Law becomes a schoolmaster to impel the soul into the presence of one who is able to fulfill the Law and impute righteousness to the penitent sinner. Speaking of the Word the apostle does not say it divides the soul from the spirit, as if soul and spirit were distinct entities; it pierces to the dividing of soul, even of spirit, so vital and mighty it is! In Paul's wish for the Thessalonians the terms soul and spirit, *psuche* and *pneuma,* suggest distinct entities, but do not require them. In fact the two terms are used interchangeably, as the following Scriptures show:

"Man became a living soul. There is a spirit in man, and "the inspiration of the Almighty giveth him understanding. "My soul is cast down. My spirit is overwhelmed. My soul is "exceeding sorrowful. I will speak in the anguish of my spirit. "My soul shall make her boast in the Lord. My spirit hath re- "joiced in God my Saviour. Her soul was departing, for she "died. Into thy hand I commit my spirit. She hath given up "the soul. He bowed his head, and gave up the spirit. O Lord "my God, I pray thee, let this child's soul come into it again. "Lord Jesus, receive my spirit. Trouble not yourselves, for his "soul is in him. Jesus, when he had cried with a loud voice, "yielded up the spirit. I saw under the altar the souls of them "that had been slain for the word of God. Ye are come . . . . "to the spirits of just men made perfect."

Every sparrow is a bird, but not every bird is a sparrow. The relation is that of species and genus. Every soul is a spirit, but not every spirit is a soul. God is a spirit. Angels are all ministering spirits sent forth to render service for the sake of those who are to inherit salvation. The Prince of the power of the air is a spirit that mightily moves for evil among the sons and daughters of disobedience. There are legions of unclean spirits that do their devilish work in all the earth. The Bible also speaks of the spirit of the beast, that goeth downward to the earth. A soul is a spirit that has been or is now associated with a human body.

The body apart from the soul has no functions. It is a dead and insensate thing. It neither sees, hears, tastes, smells, feels, speaks, thinks, nor moves. It is the equipment of the soul for its earthly sojourn, and an important equipment it is for gaining a knowledge of material things. Even the Son of God coming into the world says: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me". In the administrations of time under normal conditions the soul uses the bodily organs for seeing, hearing, tasting, smelling, feeling, thinking, speaking, moving; but it has the capacity for independent action. Though blind, Hellen Keller sees; though deaf, she hears; though dumb, she speaks. The pure in heart see the invisible God, and the Enochs of every age walk in con-

scious fellowship with him. Noble souls born from above hear unutterable harmonies that roll in rapture above their heads. The souls of those slain for the word of God and for the testimony which they have held apprehend their condition and are conscious of their identity. Though beheaded and brainless, they think; though freed from all bodily organs, they see and hear, understand and judge, feel and know, reign and worship, and with a loud voice they cry: "How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth?" Without the body the robber passes from the cross to Paradise; Dives drops into the abyss and in full possession of all his faculties he sees, hears, feels, suffers, sympathizes, anticipates, remembers, reasons, judges, speaks, prays; Lazarus ascends to Abraham's bosom, and knows that he is comforted; Moses

> Stands with glory, wrapped around
> On the hills he never trod,
> And speaks of the strife that won our life,
> With the Christ, the incarnate God;

all demonstrating Job's conviction: "Though skin-worms destroy this body, without my flesh shall I see God."

According to real psychology the *psuche,* which Jesus esteems above the whole world, which receives the ingrafted word and believes unto salvation, which is anchored within the vail through the hope set forth in the gospel,—this soul is not a bundle of separate faculties, but a unit. Like the body which has many functions through many members and is yet one body, the soul having many functions is not many, but one. Even the lively sword of the Spirit does not divide it, the keenness thereof only piercing unto the dividing, but not accomplishing it. Performing thought functions, the soul is mind; determining, it is will; remembering or anticipating, it is fancy or imagination; recognizing the eternal obligation to do the right and eschew the wrong, it is conscience; stirring with impulses of love or hate, grief or gladness, it is emotion or affection; turning Godward, it worships; turning earthward, it grovels.

The soul's attitude, whether Godward or earthward, whether goodward or badward, is the supreme issue; how to affect this attitude, the supreme problem. Unskilled students often fall into confusion on the whole subject, and sometimes become the victims of mountebanks and fakirs, through a misuse of the concordance and the dictionary, the one simply citing passages wherein words occur, the other recording the uses of words as disclosed in literature, but neither giving logical definitions or marking distinctions between mere words and the things for which they stand. Language is not made to order, but is a growth. Words are the coins of the intellectual realm, the media of exchange in the commerce of thought; and they have a definite value in themselves. A dollar is a dollar; a *psuche* is a *psuche*. As a man may buy a fifty-cent article by passing a dollar and taking proper change so as to pay the exact price, he may pass a term that contains more than is needed for the immediate transaction by making change in other terms. For example, the soul lives and constitutes the life of the body; so the word may be used to express that fact without reference to other soul functions, provided the proper change is given in other words, as in the following passages:

"They are dead which sought the young child's soul. Take "no thought for your soul, what ye shall eat or drink. The "good shepherd giveth his soul for the sheep. I lay down my "soul for the sheep. I lay down my soul, that I might take it "again. Why can I not follow thee now? I will lay down my "soul for thy sake. Wilt thou lay down thy soul for my sake? "Greater love hath no man than this, that a man may lay down "his soul for his friends. Neither count I my soul dear unto "me, so that I might finish my course with joy. I am left alone, "and they seek my soul. Because he laid down his soul for us, "and we ought to lay down our souls for the brethren."

In these utterances the connection shows that it is the soul as the life-giving force that is had in mind.

Or the soul inclining toward the earth, minding earthly things, as the apostle suggests, is not in an attitude to receive the influences of the upper realms; hence it is written: "The psychic man receiveth not the things of the *pneuma* of God, for they

are foolishness unto him; neither can he know them, for they are pneumatically discerned. But he that is pneumatic estimates all things, but is estimated of no one." James also speaks of the wisdom that is not from above as being earthly, psychic, devilish, and productive of envying and strife.

These and other utterances distinctly touch the old theological question of what an unregenerate man can do toward his own salvation. The writer is on the Calvinistic and Pauline side of the controversy. "No man can say that Jesus is Lord but by the Holy Ghost." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."

How helpless guilty nature lies,,
Unconscious of its load!
The heart unchanged can never rise
To happiness and God.

Can aught, beneath a power divine,
The stubborn will subdue?
'Tis thine, almighty Spirit, thine,
To form the heart anew,—

To chase the shades of death away,
And bid the sinner live;
A beam of heaven, a vital ray,
'Tis thine alone to give.

Psychologic and hypnotic tricks are not for the minister of the word; it is for him to preach the truth, and leave the Holy Ghost to do his work in the hearts of the hearers. "My preaching," says the great apostle, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God".

REV. WILLIAM WILLIAMS, D.D., LL.D.

BY GEORGE BOARDMAN EAGER.

Thirty-six years ago last autumn, in the late summer of 1872, a young man fresh from college and a year's course in "swamp theology," left the Mississippi bottom bent on taking a Seminary course. He had examined the claims of several schools, Newton, Hamilton, Rochester and Crozer, and had deliberately decided in favor of Greenville. He had corresponded with Dr. Broadus, had read in the *Religious Herald* the editorials and articles signed by the familiar initials "J. A. B.", especially certain "Letters of Travel" from Palestine and the Orient that had lately appeared; and the name of Broadus more than all others was the magnetism and charm that drew him. He had not been long in the little mountain city, then the home of the Seminary, before he was knocking at the door of the great teacher. He was the proud possessor of an affectionate letter of introduction from a relative of Dr. Broadus, who was a Mississippi bottom planter. He had rung the door bell, and had been standing there a bit with beating heart, letter in hand, when who should open the door but the great man himself, in dressing-gown and slippers, with a student's shade over his keen, black, overtaxed eyes! The young man forgot the letter, told who he was in blunt and broken speech, and soon found himself received like a kinsman, as informally and almost as affectionately; and there and then was established the tie between him and the immortal founders of the Seminary which, in the judgment of the faculty, entitles him to the unique privilege of standing here in this honored succession. So it is he who is to speak to you to-day through the lips of the gray-haired professor with whom you are familiar.

I have no words to express my appreciation of the signal honor thus done me by my beloved colleagues. I have no conscious fitness for the task assigned me, that of dealing with the

remaining one of the illustrious four who are reckoned as founders of our beloved Seminary, Dr. William Williams, except that I knew him personally and as preceptor, that I came to know him somewhat intimately at last, and that I stood later in friendly and pastoral relation to his relatives in Alabama and to the honored church that called him to ordination.

I vividly recall my first glimpses of the Seminary and one by one of its professors. It was then ensconced in the classic and typically Southern town that was the place of its birth.

Greenville was beautiful for situation, a sort of Athens and Jerusalem in one to the Baptists of the Palmetto State; spread out in pleasing Southern fashion over several attractive hills. Through the midst of it flowed the sparkling Reedy River, a branch of the Saluda, forming there a considerable fall, and supplying power for a number of busy mills. As the mountains are round about Jerusalem, so were the mountains round about Greenville as I saw it that first time. The noble Blue Ridge, with its soft sapphire outlines, beautiful proportions and ever-changing charms of color, was in full view, though some thirty miles away; and the neighboring hills, including beautiful Paris mountain, gave it a jewel-like setting, completely redeeming it from the commonplace. The buildings of the little city were in the main attractive and ample. Conspicuous among them were the Baptist Church and the group of Furman University buildings, occupying sites on opposite sides of the river, admirable alike for their architectural symmetry and situation. Dr. Boyce's typical Southern home, with its large and airy wooden house, spacious lawn, grand old forest trees, and ample gardens, once the home of the famous General Waddy Thompson, was one of the surburban attractions. The citizens of Greenville were in unusual proportion people of intelligence and refinement. The place was certainly in many respects finely suited to be, what it then was, an educational center—the seat of a university, a large college for young women and a theological seminary.

I desire to speak today of this least known of the founders with some informality, freedom and fulness; but with modesty and entire respect for the judgment of others who may have

known Dr. Williams and the rest of the founders better than I did. In the nature of the case I will have to deal largely in personal reminiscences, but I would not devote the precious time allotted me to mere word pictures or panegyric. I will give, first, a sketch of the life of Dr. Williams, and then attempt a characterization and estimate of him, in the words of others as well as my own, first as a man, then as a preacher, and lastly as professor and teacher in the Seminary.

I.—*Sketch of His Life.*

William Williams was born in Eatonton, Ga., March 15, 1821. When he was twelve years old his father, also named William Williams, moved to Athens, destined to be the educational center of the State. Here he built a cotton-mill and became a man of wealth, according to the estimate of those days, and was able to care liberally for his growing family. Young Williams was reared here in a home of comparative wealth and of real piety and culture. His father and mother were people of refinement and social standing, but devout, godly people. Family worship was regularly and reverently observed, and young Williams, who became a Christian in early life, was often called on to conduct the worship. Here, too, in his seventeenth year, he entered Franklin College, afterwards the University of Georgia, graduating in 1840 when only nineteen, with the highest honors of his class. We should give due honor to his schools and school-masters, but, after all, his mother and father held the place of chief honor and influence among them all. The training of that Christian home shone through all the rest—adorned and glorified all the rest. After graduation, as his father's health had begun to fail, he, with an older brother, took charge of the cotton-mill and for two years he continued in that position, showing considerable aptitude for business. But he was not content—he had other ambitions and visions. In 1845 he was married. Shortly afterward he elected law as his vocation, and, in order to secure the best preparation possible, took his young wife to Boston and matriculated in the Law School of Harvard University. Here he remained three years, graduating with distinguished honor, and was about to settle as an attorney in Boston when his wife was seized with an

acute attack of pleurisy, and upon the advice of his physician he returned South. A little later he went to Montgomery, Ala., where an older brother had settled and where he lived for many years, and there he began the practice of his profession. Soon after he hung out his shingle a term of court was held, but the young attorney was without a case. A true bill was brought in against a young Negro girl for strangling a white babe she had in charge. As she appeared without attorney, the Court courteously requested "the young lawyer from Boston" to conduct the defense. The trial consumed the day and the testimony was very damaging, proving indeed the guilt of the defendant. The only hope was to appeal to the sympathies of the jury in behalf of the young girl. The argument was to be heard the next morning. The young attorney worked hard on his appeal that night, and did his best in delivering it. At the close of it a glance at the judge and the lawyers in the court-room revealed them with their heads bowed and their faces covered. Like a flash it occurred to the modest young man that they were ashamed, or making fun of him. He sat down abruptly and in confusion. But he had won his case. The judge, the lawyers, the jury and the large audience that packed the court-room were in tears. The judge submitted the case in a few words, and the jury at once retired. Soon they returned and the verdict was announced, "Not guilty". The applause that followed was deafening, and the young lawyer was lifted from his feet by his enthusiastic friends and fellow-attorneys. The news spread like wildfire, it was written up in all the papers, and tradition says it was a case referred to with interest for a generation. The presiding judge, afterwards a distinguished member of Congress, then and there predicted for the young man a splendid career. At any rate, this success gave him a winning start in the practice of his profession; his office was soon crowded with clients, and for five years he was a brilliant success at law, and men came to speak of him as one who was destined to sit upon the bench.

But man proposes, God disposes. At this very time he was greatly troubled in mind and heart by an ineradicable conviction that he should give his life to preaching the gospel. The

mental conflict was terrific. At times he would weep like a broken-hearted boy at the very thought of abandoning his chosen profession. He often talked it over in tears with his beloved and faithful wife. Finally God conquered. He yielded to his convictions and made known his decision to enter the ministry. At the request of the First Baptist Church of Montgomery he preached his first sermon for them, August, 1850, from John 7:46, "Never man spake like this man", having in his audience many of his friends at the bar. The church was without a pastor and he was immediately urged to accept the call. This he promptly declined to do, declaring that he knew law, but did not know theology. He preferred a quieter field that he might study theology as he had studied law. Accordingly, he accepted a call to Auburn, Ala., to serve the church there in connection with one or two country churches, and there received ordination that year. He was not yet thirty years of age. He entered with glowing zeal and great industry upon his work, and continued there for five years his laborious double work as student and pastor. In 1856 he was called to the chair of Theology in Mercer University, then at Penfield, Ga., to succeed the venerable Dr. Dagg, who had been elected president of the institution. He accepted, and his scholarly habits, fine acquisitions and exceptional ability as teacher and preacher soon commanded the enthusiastic admiration of his pupils and a growing circle of acquaintances in his native State. Indeed, it is said that his rare gifts and power in the pulpit soon placed him in the front rank of the ministry of the State.

When the last of the now historic series of educational conventions for the purpose of establishing a general Baptist Theological Seminary in the South was held in Greenville, S. C., May 1, 1858, Professor William Williams of Mercer University was one of two present from the far South, the other being from Louisiana. The object of this convention was to adopt a plan of organization and elect professors. Prof. Williams was on the Nominating Committee upon whose report the Convention unanimously elected four professors—James P. Boyce, John A. Broadus, Basil Manly, Jr., and E. T. Winkler. It has often been said, and no doubt truly, that but for the presence of

William Williams upon this Nominating Committee he would at the outset have been nominated and elected professor. As it was, Winkler was elected but declined, and before the Seminary opened Williams was elected in his stead, and thus became one of "the original four". He resigned his professorship in Mercer University and at thirty-eight, in the full maturity of his powers, accepted the new work offered him, though he felt compelled to write: "I had not expected or thought of it, and my mind is not so clear as I would like it to be, and as it always has been in settling any important question of duty. I hope I may not have erred."

It may be noted here in passing that all the professors when elected were young men—Prof. Williams was the oldest of the four, and none had received the degree of D.D. But, as Dr. Broadus facetiously wrote afterwards, the Baptist colleges of the South amiably recognized their destitution of all titles of dignity, and made each of them a D.D. Prof. Williams' degree of D.D. was conferred by Mercer University. Later Richmond College gave him the degree of LL.D. From that time to his death—for the interregnum of the Civil War was simply a forced vacation devoted largely to pastoral duties and studies connected with his chosen work—Dr. Williams gave himself with characteristic ardor and industry to the varied and exacting duties of his new and high position. Taxed with overwork he went down at last in February, 1876, with incipient consumption. In my note-book on Pastoral Duties, under date of March 3, 1876, I find this record: "Dr. Williams left the last of February for Florida on account of sickness, and on March 3rd Dr. Broadus took the class." In spite of his most conscientious efforts to resist the ravages of the fatal disease, the progress was sadly rapid, and on the 20th of February, 1877, he died at Aiken, S. C., in the last month of his 56th year. The funeral services were held in Greenville, S. C., and were conducted by Dr. J. C. Hiden, who had been for several years his beloved and loving pastor. Dr. Broadus preached the sermon, from a text suggested by Dr. Williams himself in one of the last letters he ever wrote, from the familiar paraphrase of the Psalm beginning: "My times are in thy hand, Lord I would *have* them there."

II.—*Dr. Williams as a Man.*

This is one of the matters about which many men know more than any man. You have a right to know, so far as I can vouch for it, what other people thought of him also. So, instead of giving simply my own recollection and estimates, I shall give some from others who kne whim as well or better than I did. It is one proof of his greatness and many-sidedness, I take it, that the impressions received of by him so many are to this day so clear, abiding and vivid.

The first time I ever saw Dr. Williams I was not impressed with his greatness. He did not appeal to my imagination. He was not prepossessing in personal appearance or manner. His once black hair was already silver gray. His complexion was swarthy and he had the general appearance of one somewhat out of health, or emaciated by overwork. He certainly did not seem to me to have the physical equipment, or the personal qualities that point one out and fit him for leadership. Indeed, it was true of him, as of Dr. Broadus, he was not a "leader" in the ordinary acceptation of the term. Dr. C. C. Brown, of Sumter, S. C., says of him, in terms that are perhaps a little exaggerative: "I remember Dr. Williams as well as I remember any man I knew in that long past day. He resembled a farmer more than a great teacher. One meeting him on the street might have thought he had come to town to sell grain or potatoes. He had a slight stoop in the shoulders, was broad between the ears, had a dark muddy complexion, and a chin which was inclined to be sharp (as I remember it, it was rather of the square, military type)." It was not surprising that a man of Dr. J. C. Hiden's candor should say, even at the funeral, something to the same effect. "I remember," he said, "the first time I ever saw Dr. Williams. It was at a convention in North Carolina. I heard that he was to preach and at the appointed hour I went around. A small, rather insignificant looking man entered the pulpit. When he gave out his hymn there was nothing peculiar; but when he read the Scriptures I found myself taking notice and listening intently. Then he took a text, and it was one I had been studying for years without getting the meaning satisfactorily. Dr. Williams took it

and with easy mastery laid it open before us until we could see it as though under a sunbeam in all its parts and bearings; and he did it, too, in just thirty minutes."

I need hardly say the sequel with me was as with Dr. Hiden. The preacher at first loomed larger than the man, but the man grew upon me apace. I came to recognize the sallow complexion as of the kind that often accompanies and betokens the nervous organization and great mental intensity, and the manner but one expression of his modesty. I soon saw the light of a glorious intellect shining through and illuminating the dull but translucent mask, and even his manner became winning to me. Who that ever observed him in the genial glow of conversation, or under the excitement of public speech can forget the changeful, meaningful brightness of his dark, wonderful eyes, now suffused with the kindliest light and anon blazing with electric brilliance and force? Dr. Brown well says: "His dark, hazel eyes were the glory of his face, crowned, as it was when you and I knew him, with hair that hung rather long and had begun to silver." A good idea of his face and eyes may be gotten from the portrait of him that hangs here on our chapel wall.

Even in youth he exhibited the qualities of mind and character which shone resplendent in his manhood. Dr. J. L. M. Curry, who was a fellow-student in Franklin College, said of him: "In his classes he was easily first, and the first honor he attained at graduation was proof of his industry and attainments in the college course. The qualifications of mind which gave him success in the class room gave him success also in the debating society; and at that period debating societies were conducted with an enthusiasm, an interest, a devotion, an emulation, that I have not known elsewhere or since. His power of analysis, his keen and thorough perception, his clearness of statement, his discrimination between the true and the false, the genuine and the specious, his apt and concise language, and his honesty of thinking, made him even then a master in debate. No one who knew him in college life was surprised at his remarkable career as a lawyer, a preacher and a teacher."

But besides his high intellectual powers, his character was

such, Dr. Broadus well says, as to command profound respect and warm affection. While modest and undemonstrative in manner, and scorning all pretense, you needed to know him only fairly well to love him warmly and admire him greatly. Dr. Broadus, after years of intimate knowledge of him, may well ask: "Whoever knew a man more completely genuine, more thoroughly sincere, more conscientious in all his doings?"

His constancy and decision of character are well illustrated by numerous incidents that I could mention; for instance, by the story of his marriage, and later by the way he spent the interregnum during the war. His first and only sweetheart, so goes the story by a reliable authority, was a beautiful black-eyed girl who was a member of a mission Sunday School class of which he was teacher. He fell in love with her, and in spite of the difference in education and station, and over the protest of his family and friends, married her. When he started North to take his course in law, shortly after this, he took the young wife along and placed her in Mt. Holyoke Seminary, so that for three years, while he studied at Harvard, she studied at Holyoke. Those of us who knew her afterwards, I may add, know that she developed into a character as beautiful as was her person, and made him a most faithful and devoted wife.

During the war Dr. Williams' course was thoroughly characteristic. When the Seminary closed he took his servants, rented a plantation in Abbeville District and became a farmer and country preacher. But all the while he clung loyally in mind to his chosen work as Seminary professor, and heroically kept up his studies in the face of all interruptions. I might give as another instance of his independence and decision of character his gentle but firm refusal in after years to accede to Dr. Boyce's request to teach Homiletics, when the circumstances seemed to demand it. He said with decision, "No! I can preach after a fashion, but I cannot tell others how to preach. If a man brings me a bad sermon, I can sit down and write him a better one, but I can't tell him how to make his sermon better. I can't make my mind work in other men's lines." He was quite willing to do what he could do, but would utterly refuse to attempt what he knew he could not do.

Dr. A. J. S. Thomas, of South Carolina, a student of Furman University at the time of which he speaks, says: "I was never under Dr. Williams as a pupil, but I was frequently in his home. He took almost the same interest in me as a friend of his boys that he took in his own sons. I shall never cease to be grateful for the fine healthful influence he exerted over me as a boy and chum of his son Charles in his happy home—and his was indeed in all respects a bright, cheerful, charming home." I, myself, I may add, can give like testimony and can say with him: "Blessings upon the memory of the good man and his wife—a model wife and mother—for the kindness they showed me in my college days,"—only I would say "My Seminary days." As I recall Dr. Williams in the home, he was an ideal father; one in whom the utmost tenderness was mingled with firmness, who showed utter self-sacrifice, tireless love and constant care toward wife and children. His sweetness of temper was remarkable, and his *camaraderie* beautiful to behold. Moreover, here his fine vein of humor shone as nowhere else, and his delicate badinage, especially with his lady friends.

Gen. L. M. Ayer, of Anderson, S. C., who had known many of the great men of that day in Congress and out, said to Dr. T. P. Bell once, when Dr. Williams was under discussion: "Dr. Williams was one of the greatest men I ever met, and one peculiarity about him was that he was so absolutely unconscious of the fact that he was great." To my mind he was an embodiment and shining illustration of Dr. Broadus's aptly expressed idea of an educated man: "An educated man can speak plainly, modestly, in sympathy with unlearned men, and be all things to all men. While the uninstructed man cannot reach his cultivated hearers—he is debarred from one class, and the more influential—the educated man has free access to both." Dr. Williams was the most unassuming and accessible great man I ever knew, and he seemed to find easy access to minds and hearts of people of all sorts, children and country folks included, in private and in public. Dr. Hiden writes: "As his pastor I became intimtaely acquainted with this remarkable man. One of his most striking characteristics was

his simplicity. He was as natural and unaffected as a four-year-old child. In the social circle he was a charming companion—an admirable though not a voluble talker. He would expect you to do your share of the talking, for he was not given to monologue."

It may be said of him as truly as it was said of Dr. Boyce: "He grew up in the Golden Age of the Southern nobility, in a region where some of its best types were supplied." He was himself, as truly as was Dr. Boyce, a gentleman of the old school, "to the manner born." One marked feature of his character was its elevation. True, he had great simplicity, but at the same time vigorous sturdiness. He had convictions and the courage of them. He was as gentle as a lamb, rather conservative, but thoroughly reasonable and hospitable to new truth. Nature made him great, and grace made him greater. It was no way of his to say or do things hastily, without honest, hard thinking back of them. It has been said, "The fundamental elements of a strong character are a clear mind, a pure heart and a powerful will." All these were notably present in Dr. Williams.

III.—*As Preacher and Lecturer.*

My first acquaintance with Dr. Williams as a preacher was on this wise. It was in Greenville, shortly after my first session there had opened. It was noised abroad on a Sunday that Dr. Williams was to preach that morning at the Presbyterian church. "Will Landrum," as we familiarly called him in those days, a Georgian of the Georgians, and interested in everything and everybody Georgian, busied himself announcing it, reminding us that Alexander Stephens had said that William Williams was "the Daniel Webster of the American pulpit." A little before the appointed hour I entered the church to find it already well filled and the students almost to a man there. I recall nothing about the service, except the simplicity and informality of the preacher in conducting it, until in a voice a little metallic, but singularly clear and earnest, he announced his text, "Marvel not that I said unto you, ye must be born again." Immediately my attention was fixed, I cannot tell exactly why, and soon my inter-

est was thoroughly aroused. I followed him with growing impression of his lucidity, earnestness, self-possession and power as a preacher unto the climactic, unexpected, but most effective close. Nothing could have been more unpretentiously conversational than his opening sentences, nothing more satisfying than his conclusion; for, as Dr. Hiden suggests in the case he cites, he laid bare the subject as under a search-light. Moreover, he deftly eliminated all unnecessary and irrelevant questions about the *mystery,* and shut us up to the consideration of the *nature* and *necessity* of the new birth. He impressed me as singularly clear, exact and specific in his thinking. I heard him lecture and preach often after that, but only to have the impressions of that hour confirmed and deepened. His lectures in the class-room possessed regularly all the shining merits of the sermon. I can never forget the marked and abiding effect produced on my mind and heart by the last sermon I ever heard him preach. It was in the First Baptist Church at Greenville during my closing session at the Seminary, after consumption had laid its fatal hold upon him. His text was, "Though he slay me, yet will I trust him." Before daylight the next morning the fire bells rang out, and it was found that Dr. Williams's house was in flames. When all had been done that was possible by students, firemen and neighbors to save the building and its contents, but all in vain, Dr. Williams was found standing among the onlookers as serene and brave and bright as he was the day before in the pulpit. I recall that I turned to him and said, "Well, Doctor, I reckon you little thought you would be called so soon to illustrate your sermon in this way"—to which he cheerily replied, "It's all right. Though he slay me, yet *will* I trust him." Dr. Landrum, writing of the event, says: "Have you forgotten how, standing with us boys, who were powerless to help him, he smiled sweetly as the flames consumed his property and said: 'It's all right, brethren; and I hope I shall learn the lesson this providence teaches me, and shall make it of some value to my pupils?' "

Dr. Broadus, as his letters still show, never tired of praising his beloved colleague; and the same is true of Dr. Boyce. "He had extraordinary power," Dr. Broadus used to delight to say

of him, "in the clear and terse statement of truth." "His legal studies and practice had disciplined his great mental acuteness, and when kindled in preaching or lecturing he spoke with an intensity and power which is rarely equalled." Dr. Hiden says: "As a preacher he was superb in his sphere—exposition. His style was so limpid as to make you lose sight of the 'style,' and occupy yourself with the thought alone—the very ideal of style. His mind was decidedly analytical. Like Paul he reasoned out of the Scriptures. His preaching was especially noted for condensation. His sermons seldom exceeded thirty-five minutes; and yet, outside of Bishop Butler's works, I am sure that I can recall no sermons that contained more matter in the same space. He did not take his professorship into the pulpit. His preaching was essentially popular, not professional. Though highly intellectual in the best sense, it was intensely spiritual. It was not especially distinguished by the presence of the emotional element, but appealed rather to the understanding and the conscience. Upon the whole, Dr. Williams was one of the most interesting preachers I ever heard. His delivery was thoroughly natural and conversational in tone. He had none of the so-called 'graces' of the popular 'orator'; but he was not awkward. He was an extempore speaker; but his thinking was far from extempore. He gave you not the show, but the results of scholarly thinking. While listening to his preaching, indeed, you hardly ever thought of him as a scholar. While deeply and manifestly in earnest, he did not rant. The incisive and clear-cut thought emphasized itself. His articulation was admirable, his voice clear and ringing, but never noticeably loud. I have never heard any man who seemed to speak with more ease to himself." It will not be amiss to let Dr. Hiden add here: "It was a rare stimulus to me to have such listeners as C. H. Toy, John A. Broadus, Wm. Whitsitt, C. H. Judson, Reynolds, Furman and Williams; but of all that splendid galaxy there was not one whose listening helped me more than did that of William Williams." Dr. C. C. Brown says: "Both in the lecturer's chair and the pulpit Dr. Williams's strong point was his marked simplicity of mental method and his perspicuity of style. He used but few words

and they the commonest and simplest he could find. Many put him alongside of Dr. Broadus in the pulpit, a few put him ahead of him. He had not the same sort of pathos that Broadus had, but a pathos all his own and peculiar to him. I once heard him say that he first preached his sermon and then wrote it out, but that he did not recommend this method to his pupils." Dr. Broadus, in his Memoir of Boyce, says, however: "Dr. Williams liked best to prepare his sermons by carefully writing them in full; then, leaving the manuscript at home, and making no attempt at recitation, he spoke freely. By this means he secured the condensation and terseness in which he so delighted and excelled, and yet the delivery was living speech." The one may give the rule, the other the exception. It is no wonder that Dr. Broadus said also: "It would be a good thing for our ministry if a volume of Dr. Williams's sermons could be published and widely scattered."

Dr. E. J. Forrester, now occupying the chair that Dr. Williams used to occupy in Mercer University, writes: "I never heard him preach while I was a student at Furman. Every sentence was a rifle ball that went straight to the mark. While so different from Dr. Broadus, he was not regarded by any of us as at all inferior." Some have said that he did his best preaching in his country fields and among plain country people. Dr. T. P. Bell, who followed him as the pastor of Standing Spring Church, near Greenville, says he found that he was greatly honored and beloved by the people there. They used to tell it that after he was called to the church he served a whole year and went every time he came to the same house. It seems that the people were a little afraid of the famous Seminary professor and hesitated to ask him to their homes. But he was unanimously re-called at the end of the year, and in accepting said with a fine twinkle of the eye and that sweet smile of his: "I suspect you wonder why I have gone to Bro. H.'s every time I came. I just wish to say it was because nobody else asked me." After that he was the loved and welcomed guest in many a humble home in the community.

Dr. E. C. Dargan, Dr. Broadus' honored successor in the chair of Homiletics, now pastor at Macon, Ga., knew Dr.

Williams well as preacher and teacher. He writes: "My impressions of Dr. Williams as a preacher are vivid, and, though received with the hearty and affectionate enthusiasm of youth, would probably be but little modified if I could hear him now. He was not as gifted in imagination and pathos as Broadus, but he had enough of both to serve the purposes of preaching, and he used them effectively. Nor was he as technical and broad a scholar as his great colleague, but his exegesis was accurate and well balanced. He shunned strange interpretations as much as anybody could. His language was clear, winsome, easy—sometimes carelessly so. Wit betimes spontaneously came, but there was a consuming earnestness that glowed in all his speech, and shone with splendor in the intense light of his wonderful eyes and the strong lines of his rugged but intellectual face. His gesture was not overabundant, but sufficient, expressive and thoroughly his own. His voice was penetrating and ringing, but not deep, nor loud, nor specially sweet. His main characteristics were the depth and fervor of his convictions and the remarkable clarity of his thinking and reasoning. This notable combination gave him an eloquence that was the delight of his audiences. I have often said that he came nearer being the perfect embodiment to me than any preacher whom I can recall of Brougham's famous definition of eloquence—"Logic on fire." I think I heard Dr. Broadus say that Dr. Williams excelled, as did Daniel Webster, in so clearly stating his case as almost to render argument unnecessary. Surely he did not use arguments that had not passed through the alembic of his own intellect and wrought conviction in his own soul; and so he made his hearers feel that what he was saying was not only true in itself as truth, but was personally and feelingly true for himself, and ought to be potently true for them also." "Alas," Dr. Dargan may well add, "How futile thus to attempt to tell of one of the noblest preachers we have ever heard. Would there were more of his kind today!"

IV.—*As Seminary Professor and Teacher.*

As we have seen, Dr. Williams was one of "the original four" now cherished as founders and first professors of the Seminary. We have seen also something of his native fitness, rare qualifi-

cations and special preparation for the duties of this high station. What it cost him and his colleagues to turn aside in the prime of their splendid young manhood, from the inviting careers and sunlit prospects that beckoned them in other directions, to launch out on untried and threatening seas in this new and then problematical enterprise, we can never fully know. What they gave up at the outset, and what, when once they had consecrated their lives to this enterprise, they endured for its sake, in times that tried men's souls, is part of the history of which Dr. Boyce said: "It never can be written in full and never ought to be." Over much of this we would, and we must, draw the veil. But surely it was eminently fit that this Founder's Day should be established and should be devoted to "calling to remembrance" the immortal four and the historic "former days" of our beloved Seminary. There are many things concerning the men and the early days of the Institution that we should not willingly let die. We should recall them and recount them over and over—

"Lest we forget, lest we forget."

We should not lose sight, for instance, of the fact that the original founders were *four*. There can be no difference of opinion here as to who should occupy the first place. One name and life are basal to this enterprise. Dr. Burrows is right, if ever God raised up a man to meet the conditions of an altering age, he raised up James P. Boyce. It was as direct and imperial a call as that given to Saul of Tarsus. But, in the long run, and in their degree, Broadus, and Manly and Williams yielded themselves and their lives to a call no less real and imperative. Touching Dr. Williams, an honored brother, after hearing that I was appointed to this sacred task, wrote: "Surely the subject deserves all the devotion and care and garnishing that you can bestow upon it. Do you know that I feel somehow that William Williams has not received his meed of honor and praise from us? We should even up the score. The memory of his great qualities, no less than those of the other immortals, should be kept ever green in the

Seminary he so cherished and adorned. He should never become the victim of his own shrinking and unostentatious nature." I had felt something of that kind myself, as others had also. And, certainly, while as far as possible from the faintest desire to rob any of the others of their due meed of praise, I would say Amen to this proposal. I trust some fitter hand may yet put itself to the further fulfillment of the sacred task.

It is not generally known that Dr. Williams, like each of the other professors of the Seminary, was called, first and last, to teach a variety of theological subjects; and he showed his many-sidedness, versatility and training in teaching all of them well. At first Dr. Williams was assigned to the Chair of Church History and what was then known as Church Government and Pastoral Duties. Scores are living today who can tell what a master he was in these schools. Later he taught Systematic Theology, as he had previously done at Mercer, and at odd times Senior Greek, Latin Theology, Polemics and, possibly, temporarily, some other subjects. In 1870 and '71, when Dr. Broadus was traveling in the Orient, Dr. Williams took his class in Senior Greek.

Dr. C. C. Brown says, "In his hands it seemed to be a sort of child's play; he had no trouble with it, his pupils had none, they seemed to know it all. But alas, he adds, when examination came three-fourths of them failed to pass. The teacher had made the study too easy and they had presumed too largely upon their knowledge."

In 1872 objection was made in some quarters to certain teachings of Dr. Williams in the class of Church Government on what is now known as the "alien immersion" question. Dr. Boyce wrote to Dr. Broadus at the time: "I do not fear the badgering of Williams. If any one badgers let him fight. We need not fear the consequences. I think some eyes would be opened to see that much could be said on the other side of a question on whcih they speak so dogmatically. Perhaps Williams could ask them some hard questions." Dr. Broadus wrote: "The kind of opposition encountered is very depressing. But life is always a battle. . . . Opposition—every good thing en-

counters opposition. Think of Paul and Jesus!" Rev. W. A. Mason, of Mississippi, wrote Dr. Broadus about this time, pleading for a representative of the Seminary to be sent to the forthcoming Baptist State Convention: "The chief opposition to the Seminary arises from a gross misapprehension of the way things are carried on there, and the indifference is simply ignorance. Some think you are slighting the Southwest in never sending a representative farther west than Alabama." A little later Dr. Boyce wrote: "I am anxious for Williams to go to Mississippi. If they should treat him badly I shall be sorry on his account and theirs, but it will help us. Soul liberty is worth more than "alien immersion" even with landmarkers." Dr. Williams did attend the Mississippi Convention, and according to Dr. Broadus was received with uniform kindness. It may be added that both he and Dr. Broadus went to Texas the same year and were most generously treated. But after the battle for liberty of teaching about subjects on which the denomination was divided was won, Dr. Boyce did what he could without a surrender of principle to conciliate the opposition. He proposed to Dr. Williams to change subjects with him, knowing that his own views of Church Government would be less objectionable than those of Dr. Williams in the quarters indicated, and that Dr. Williams greatly preferred to teach Systematic Theology. As a matter of fact, Dr. Boyce had to be so continuously absent on his agency work in raising the endowment and effecting the removal, that Dr. Williams continued to teach his former subject as well as Systematic Theology without further trouble. It was this double work, the toiling on under the burden of these two great departments, as we have seen, that wore him out and alas! hastened the untimely end of his youthful life.

Dr. Boyce's idea was that the Seminary should attract to its class rooms and privileges all sorts of Baptists from every part of our Southland, and should not be looked upon as representing one party in opposition to some other party, and this spirit pervaded the entire institution. He would not sacrifice Williams to the clamor of the faction, but he would sacrifice his preference for Systematic Theology, and himself, if need be,

for the sake of the Seminary. But in that controversy, and all through the years, Dr. Boyce and his colleagues all stood, as their successors stand today, for liberty of thought and liberty of teaching, on questions not involving essential principles about which the denomination may be divided.

Dr. Broadus says of Dr. Williams' lectures on Systematic Theology: "They were of an excellence rarely equaled for their exact definition, their closely concatenated arguments and their profound spiritual sympathy, and they were most highly valued by the students."

Dr. T. P. Bell, who took this study under him, says: "Here, as everywhere else, he was to my mind the clearest thinker I have ever listened to. Even when dealing with the great fundamental doctrines of grace he used definitions so clear as to shed light upon those that were darker and more difficult to comprehend." Dr. Brown truly says, "As a teacher his *forte* was Systematic Theology. The darkest doctrines glowed under his touch. He was a born analyst. All that he said hung together as if put into one by a master hand. And yet there seemed to be no mechanism or effort." Dr. Hiden gives his estimate thus: "His clearness, vigor, and point as a teacher were proverbial. As a theologian he might rank as a moderate Calvinist. The purely speculative parts of what is called 'Theology' were not his *forte*. If he could not give solid Scriptural reasons for any 'article of faith', that 'article' made little impression upon him." I may add, in view of the attack made upon him at that time, that Dr. Hiden gives this testimony concerning his Baptist views: "They were distinct and pronounced, but not fierce; and in arguing for them he never forgot to be the Christian and the gentleman."

When Dr. Williams gave up at last, exhausted with overwork and lung trouble, and went to winter at Aiken, S. C., Dr. Broadus wrote of him: "I greatly fear he will never teach again. He is a noble man, of great abilities, and is the finest lecturer I have ever known. His lectures on Systematic Theology the last two or three years were something wonderful for clearness, terseness and power." Scores of others since then have given kindred testimony and estimates. Dr. T. P. Bell

tells of Dr. Broadus saying of him once that it seemed to him when Dr. Williams presented a subject he never used a word that might be left out, and never left out one that ought to be put in. "Dr. Williams was to me particularly fine," he adds, "in definition and in his treatment of the attributes of God"; and he gives this striking story as a case in point: "A number of years after I left the Seminary I was with a prominent Baptist minister who had been with me there. He had been greatly influenced in his thinking by Horace Bushnell. He had gone so far as to say that the idea of a blood atonement was horrible to him. A short time afterwards he wrote and asked me to lend him my notes on Dr. Williams' lectures, as he wanted to preach a series of sermons on the attributes of God. When he returned the book he said: 'The study of these great subjects as presented by Dr. Williams had led me to plant my feet on the old doctrines and stand where I had stood in the years before.' "

Dr. Brown brings out some characteristics and mannerisms of the great preacher that accord perfectly with my recollection of him. "He was altogether unpretentious," he says, "and while he was freely willing to give his opinions, and to abide by them, he did so without any air of pride, and in what seemed to be self-distrust. He used his long index finger much while lecturing, and seemed to clinch his points with the point of his finger. At times while lecturing his earnestness would become intense and would bear him and his pupils away into the realm of feeling where cold dogmatics died away, the spirit of didactics fled, and the lecturer resolved himself into an exhorter unto righteousness. He was, moreover, merciful to his students. He spoke slowly, and always repeated important definitions or propositions so that the class could get them in their notebooks word for word. He laid but little stress upon 'first' and 'second' and 'third.' He did not have to fasten his propositions to each other by a crude sort of mechanism—a wooden method. They were born in a well ordered brain, and each one, as it came into being, reached forth and grasped the hand of its predecessor. They were like drilled soldiers who never broke step."

Dr. W. R. L. Smith, of Virginia, fairly glows as he writes about him: "Out of the fields of memory his great kindly

beaming face shines upon me yet in unspent radiance. You and I and all the boys loved him—yes, genuinely and truly loved him. Our cordial admiration of the luminous teacher, pronounced as it was, hardly kept pace with the true affection that we gave to the winsome, noble man. In the class room we saw the clear shining of his lustrous intellect on all problems, exegetical, speculative and practical. Loyalty to truth, keen insight, brevity and power of statement, with absolute fairness and kindness, these were the qualities of his sweet, undogmatic spirit. How lovely and unconstrained was his abounding courtesy, and how humbly he did decline the office of omniscience. With what patience he waited on the slow apprehension of the student, and how genially but effectively he could dispose of the stupid or impertinent questioner. Everywhere, on the street, in the class room and in his hospitable home, he dealt with us as beloved younger brethren. His presence was summer-time to our hearts, and in our hearts he held an undisputed throne. I fear sometimes he never knew how unreservedly and tenderly we loved him. I never saw a fault in him. I never heard a student smite him with an ungentle word."

And what shall I say more? For the time would fail me to tell the whole marvelous story of the man and of the way he achieved this sacred mission of his. Surely these four, who laid the foundations of this school, belong to that immortal band who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in conflict, turned to flight the armies of the aliens—"of whom the world was not worthy." Long live their memories and their influence, and long live this noble monument in building, which, with mortar mixed with their life blood, they builded better than they knew.

We can say of them all in substance, and of the institution they established, what Dr. Burrows so fitly said while the body of the hero and martyr, Boyce, was being borne upon the heaving billows of the sea to quiet sepulture in beautiful Cave Hill, they leave no place to be filled. Their work is triumphantly finished. The Seminary is no longer an experiment. There is

to-day no threatening of an uncertain future. With the influential pulpits of the South graced by men who are and shall be the flower of its body and heroic toil, the opposition born of ignorance and prejudice will die in obscurity. Out of the ranks of its own alumni many a trained and brilliant mind will be drafted to teach within its class rooms. It will no longer need those brave voices that so often grew tremulous in pleading for it. Nor the precious mortal frames now crumbled back to dust that failed before their normal time from incessant and exhausting labors in its establishment and upbuilding. In God's name their work is done, and will stand through enduring time a noble monument to their Christ-like devotion and faithfulness.

True, for many long years the course of the Seminary was laid across stormy seas; and not even yet can we say unqualifiedly, "all the clouds that lowered upon our ship are now in the deep bosom of the ocean buried." But our year of jubilee has come, and it is bound, unless all signs fail, to usher in a new era of progress and prosperity. We begin to see that we belong to what Mr. William James has called "the great international cosmopolitan party of conscience and intelligence the world over." It has absorbed us. We are indeed only a part of its American section, carrying on here the war against the powers of darkness; but we are playing our part in the long, long campaign for truth and righteousness and fair dealing which must go on in all the countries of the world until the end of time. This is the war in which there is no discharge. Let us, therefore, with unfaltering faith, bravely, cheerfully settle into our places and do our part of the interminable task. After all, everywhere it is the same great struggle under various names—light against darkness, right against might, truth against falsehood, love against hate. The Lord of Light and Life is with us, and we cannot ultimately fail. His voice sounds out above the dull roar of the receding storm:

> " 'Tis I who led the steps aright,
> 'Tis I who gave thy blind eyes sight,
> 'Tis I thy Lord, thy Life, thy Light,—
> 'Tis I, be not afraid.

These raging winds, this surging sea,
Bear not a breath of wrath to thee,
That storm has all been spent on me, —
'Tis I, be not afraid."

II.

HILL CLIFF IN ENGLAND.

III.—The Warrington Cemetery at the Cleft Hill.

W. T. WHITLEY, M. A., LL.D., PRESTON, ENGLAND.

The early church at Rome, in time of persecution, betook itself to the cemeteries and improvised places of worship there till the calamity should pass. Places of burial are often respected even by persecutors. If the Warrington church was to profit in this way, the first step was to secure a burial-ground. Half a mile to the south, beyond the bridge, the roads to Chester and London forked; and half a mile further along the London road a bye-lane turned off toward the Cleft Hill. Near to this lived one Peter Daintith, a yeoman farmer, and there was nothing strange on the surface if he now leased an acre and a half of land, which, with Cheshire generosity, was measured as one Cheshire acre, from William Morris of Grappenhall. But who was William Morris? He was a minister from Manchester, where he had just been figuring in the courts, and had so fallen out with his neighbors that he seems to have thought a change of resistence would do him good. Moreover, two years earlier he had married a daughter of John Wigan, the Baptist minister and colonel, in the presence of Baptist witnesses, and he was now living within two miles of Dunbabin, his brother-in-law, a Warrington Baptist. When, therefore, we find these names on the deed, together with those of one or two Cheshire men and another from Liverpool, we are prepared to find that, although there is mention of a man to work the harvest, yet this is no ordinary agricultural lease.

Three years later the Baptists have twice risen in arms, and have been suppressed, and it is time to make for safety. The patch of ground is sub-leased to a farmer in the neighborhood,

and then a third document, known to lawyers as a release, completes the transfer. This last deed sheds a chastened light over the whole transaction. William Morris, the minister, has died a year before, and his son appears as heir. He chooses one Lancanshire man and one Cheshire man, and puts them in trust of the field as a burial place for Baptists and Congregationalists of the two counties. A vague sentence at the end empowers the trustees to turn the buildings on the land to any use they please. The witnesses to this deed include a man from a convenient distance north in Lancashire at Burtonwood, a Manchester gentleman, William Morris' widow, her father, the indefatigable ex-colonel, just out of the hands of the Manchester magistrates and waiting his trial at Lancaster, with his son, John Wigan, junior, trained for the ministry. Here is a nice nest of Baptists!

Reactionary legislation thus far had only expelled from the State Church those who would not submit to the bishops. But when these ejected Presbyterians began opening private meeting houses, the old Conventicle Act of Elizabeth supplied a model which was improved upon, and in 1664 it was made illegal to attend any religious meeting at which more than four people assembled besides the family. How lucky that John Morris had been so vague about the use of the building, how lucky that it lay on a byeway, how lucky that it lay within a mile of the river so that the sheriff of Cheshire could be evaded by slipping into Lancashire; or else how provident of canny John Wigan and his son-in-law, William Morris, to ensure all these advantages.

So quiet did the Warrington friends keep, that when two years later a history of the district was written, no word about this obscure little patch was inserted. The aristocratic author was intent on county families and old churches, and probably would have disdained to mention a parcel of farmers and tradesmen slinking to a barn in a wood. There is not even any token that they set apart any one of their number as minister: poor John Wigan, who would doubtless have been ready and able enough, was up in London on bail, where he and his wife died in the plague; we can only be sure that his son would place his gifts at the disposal of the church.

It is somewhat important to remember that, while burials now began to take place here, and while worship was probably held as regularly as possible on Sundays, yet for six days in the week persecutors were blinded by the regular occupation of a laborer on the premises. The deeds show that there was a tenant here, whose interests were guarded in all the transactions, and whose name does not appear on any church record. Not until three lives fell in could the trustees claim the ground solely for religious purposes.

Under the Conventicle Act it now became useful for the bishops to secure particulars of those likely to defy the law, and a long list is to be seen at Chester, whence the President of the Historical Society of Lancashire and Cheshire furnishes a list of nineteen Baptists in Warrington at the date 1665. Among them are such names as Samuel Dunbabin; James Winterbotham, to be known afterwards at Manchester; Hugh Heslop, once a member at Hexham, who a few months earlier had laid Maria Heslop to rest in this ground, where her tomb stone can still be seen, perhaps the earliest of all; with others independently known to belong to the church. Other Baptists were also delated to the bishop in villages near, evidently members of the Warrington Church.

With a list revised yearly in this fashion, with stringent laws against meeting, with many gentry and others sore at past oppression and ready to enforce these revengeful laws, small wonder if the jails filled with Baptists. At one time, out of 386 prisoners in one town, 289 were Baptists and others taken at unlawful meetings. King Charles hoped there was a reaction against such persecution, and in 1672 he began to pave the way for the Catholics; his first step was to notify that he suspended all laws restricting religion, and to invite ministers to take out licenses to hold conventicles and to register their places of worship. Many did, and the Presbyterians of Warrington at once erected a meeting-house. But when the lists of these new places of worship began to accumulate at the county seats, the Episcopalians took alarm, and in Parliament next year forced Charles to withdraw his declaration and revoke the licenses.

From the first some dissenters had feared a trap, and had seen

the danger in furnishing an accurate list of their leaders and of their places of worship. The Warrington Baptists had been like Brer Rabbit, they lay low and said nothing. And so when the archbishop scrutinized the documents, called on his bishops to make a parish census and find out exactly the strength of Nonconformists and Romanists everywhere, the storm here broke on the Presbyterians but passed harmlessly over the Baptists. The official list at Chester has no word of our friends.

Yet every now and again a lynx-eyed summoner might have seen a melancholy train despising the parish grave-yards and going miles across country to the Warrington cemetery. In 1676 Charles was Independent of Parliament, and did not care to conciliate the bishops any longer. When William Witter of Netherton ended his pilgrimage, leaving three little children, his body was openly interred here with a stone to commemorate him. Three years later his aged father John was borne from the bishop's own seat of Chester to lie beside him; and in the same year Elizabeth Seddon of Withington, near Manchester, rejoined her husband Joshua after seven years' parting.

A graphic account has come down of the terroism of those days, for the law might always be enforced. A London Baptist, worn out by persecution in Southwark, had given up business and retired to a little village a mile out from Warrington on the Cheshire bank. On the Sunday he saw some people leaving the town, and following them was guided to Hill Cliff, where the appearance of strangers in town-cut clothes caused some alarm. Six years had to pass before such worship was legal; but the Londoner not only gave more strength to the feeble community, fifty years later one of his family was to become a regular minister here.

When Rowland Hall found his to the cemetery in 1683, there would seem to have been a building, probably converted for public worship as John Morris gave leave. In 1689 toleration was secured, and the Baptists were free to build openly in Warrington itself; they seem to have been content with a small house up a yard. But in 1694 a new building was registered at Hill Cliff in Appleton, and for a while God's Acre was hallowed by regular worship here.

IV.—The First Ministers.

Presbyterians were accustomed to have ministers set free from all other employment and devoted simply to pastoral care. It was often remarked that their ministers paid by voluntary contributions were better off than when they had been State clergy subsisting on tithes. Baptists generally followed a very different practice. Often in one church were to be found several "ministers," though one might be the chief and in pastoral charge. The general rule was that all worked for their living, although if any were poor they might share in the usual poor fund. Thus in the London churches even later the chief ministers, those who appeared to an outsider to be the heads of the churches, were of the following trades: A glazier, a weaver, a cooper, a tailor, a glassmaker, a baker, a life-guardsman, a butcher, a ribbon-weaver, a journeyman shoemaker, a tinsmith, a hatter, and a tallow-chandler; with only three not specified, two of whom appear to have kept schools. The Presbyterian ministers resented having to meet such men, and looked down on them greatly. But Samuel How, the cobbler, had vindicated the calling of such men by the Spirit, and the custom rooted itself strongly.

It is a very great error to think that many University men were numbered among Baptists in the seventeenth century. At the very outset John Smith was indeed a notable exception, but he never set foot in England as a Baptist, and indeed died within three years of adopting such principles. There were a few others like himself, Episcopal clergy who became Baptists: Donne, Jessey, Marsden, Saint Nicholas, Skinner and Tombes are specimens of those who never entered into relations with other Baptists, and wasted their efforts by independent action, even if they did not subside into silence after 1662. A few more did throw themselves into denominational life, such as Bampfield, Cornwell, Dike, Fownes, Cosnell, Jenkyn Jones, Hanserd Knowles, Laurence Wise; and with them may also go two doctors, who acted as Baptist ministers, Ichabod Chauncey and Edward Stennett. But this list is nearly exhaustive; only

a score of Baptists were University graduates. Speaking broadly, our ministry was not cultured. This fact comes out also from the consideration that of 2,257 men recorded by Calamy as suffering about the year 1660, only 41 have even been claimed as Baptists, while a careful scrutiny will greatly reduce the list. Perhaps only ten Baptists accepted State pay for their ministry.

Of these, undoubtedly Colonel Wigan was one; but he did not long influence Baptist life, as he died in the great plague of London in 1665. His son had been trained for the ministry, and it is probable that he rendered some help at Warrington, where we have seen him witnessing a deed, but noting has come to light to prove it. Nor is there anysig n that Thomas Tillam returned to his wife's home to take charge of the church he had founded. On the contrary, we can trace him at Colchester and involved in a huge emigration scheme to Bohemia, which hardly veiled a military plot for the overthrow of the king. To Warrington Tillam seems never to have returned, but the church found one of its own members able to minister to her. Twelve miles north, at a village called Haigh, lived a husbandman named Thomas Lowe. He became a minister of this church, at what date is not yet known, but probably by 1680, and possibly even ten years earlier, when he would be thirty-seven years old.

By 1688 the nation had had enough of King James, and welcomed William of Orange. Under his rule persecution ceased, and soon the churches began to pull themselves together, take stock of their position and plan for the future. The London Particular Baptists issued a call to their brethren throughout the country, and from many parts appeared representatives of 105 churches, including Farmer Lowe from Warrington, but nobody from Manchester nor from another Cheshire church hard by. What a gathering there must have been in the pumping station next the brewhouse on the broken wharf, where the venerable Hanserd Knowles entertained the Convention. The London Confession of 1644, revised and reprinted more than once, seemed now needlessly to emphasize the differences from others. The Presbyterian Confession at Westminster had been

considered by another London pastor, who had removed its Pedobaptist heresies and remodeled it in a Baptist sense; this had been tested for eleven years, and was now acknowledged to be the belief of the assembly. To the present day this Confession of William Collins, countersigned on behalf of Farmer Lowe, expresses the belief of millions of American Baptists.

Presbyterians had influenced the meeting in other matters, and we find a resolution that formal ordination was very desirable, and another that a fit maintenance ought to be provided; though it is ambiguously added, "according to their abilities". What would Farmer Lowe say to that? More to his taste might be the recommendation to group small neighboring churches, and the reproof of ministers wearing long periwigs. He evidently enjoyed the gathering, and three years later came again. Four years afterwards he was traveling beyond Derby, and died at a hamlet near Burton, whence his body was brought sixty miles to rest in the little cemetery beside the Cleft Hill.

The next few years saw changes. A physician living on the outskirts of Liverpool found fifteen miles too far to come to worship, and licensed his own house for the purpose. Yet when his wife died, two years later, her body, too, was borne to the Warrington grave-yard. The members took no step for another minister till two years had passed, but then an unusual chance arose of robbing Peter to pay Paul. Twelve miles away was another church, enjoying the ministrations of a man who, like John Wigan, junior, had been trained for the ministry in the Church of England, but was unable to accept the conditions of employment there. He was learned enough to write sermons with Hebrew, Greek and Latin in them, and to lay them out in scholastic fashion with three heads and seventy-two points! Such a man was wasting his sweetness on the desert air at the hamlet of Warford, whereas Warrington was a large town that respected learning, and quite able to appreciate his excessively high Calvinism. So Francis Turner was induced to transfer his ministry, which he exercised here for another twenty years, during which the Liverpool members hived off under another minister. In his day substantial merchants came to the congregation, even from as far away as Chester. And we

are not to suppose that they usually made an excursion to the rural grave-yard; they had a meeting-house up an alley in the town of Warrington itself, though not to compare with the stately building of the Presbyterians, far less with the official church, now in Episcopalian hands again.

When the aged minister died, the future policy was a little uncertain. A manse was built for Jonathan Hayes, and in his time the church came into contact with a new group of Baptist churches in the valleys to the northeast, where also the question of a professional ministry was being agitated. Then came Hall, a son of the London cheese-factor, and then McGowan, a baker, who later on developed into the minister of Devonshire Square in London, and even secured a D.D. Two more succeeded, one of whom saw the erection of a new meeting-house, and the other initiated a series of scandals which led to the closing of the building and the sale of the furniture. The first period of the history ends in 1785 with the dissolution of the cause.

Since then there have been revivals and splits, but the foothold in Warrington was lost, never to be regained. The town was now the northern center of Presbyterianism, with a seminary for young ministers, which became a hotbed of Unitarianism. When Baptists, after seven years, plucked up heart to begin again, it was on the Cheshire bank exclusively, where a sturdy little church now thrives close to a dense population, and has built new premises on the old burial-ground.. Warrington itself has been reoccupied for the denomination within the last sixty years, but by two new bodies of varying doctrinal complexion, not by a branch of the old community. One of the these seems, however, to adhere to the old peculiarity that theministers must be self-supporting.

V.—Two Early Sister Churches.

Forty minutes from Liverpool lies Manchester, and just outside the Exchange station is the little cathedral, opposite to which was housed the first Baptist church in the north of Eng-

land, whose existence is only just being brought to the attention of modern Baptists.

In Commonwealth days the cathedral was only a Collegiate church, supposed to be served by a Warden and College of Fellows, whose corporate buildings lay across the street. But these had passed to the Countess of Derby as a town house; and when her husband was executed for his share in the civil wars, the building were confiscated to the state. The Gate House was leased by Major John Wigan, of Cromwell's Infantry Guards, once an Episcopalian clergyman; and in 1649 he converted it into a Baptist meeting-house. Here he gathered a good congregation, including Edward Gathorne, a rich citizen who took a most prominent part in town affairs. But as Wigan was engaged in high politics and was designated to higher military rank, he handed over the congregation to another minister, Jones by name. Welshmen have ever done well for Baptist principles, especially in Manchester.

Wigan watched well over the temporal interests of his family and of his church, and when the feoffees of Humphrey wished to acquire the whole of these premises for the great Library and Hospital that still occupy them, he stood out for a high price, and secured his own terms for the Gate House. It is not quite certain yet whither the church transferred its meetings, though one or two trifles point to a migration to the Cold Arse, where we know of a meeting, and where ninety years later a Baptist church was certainly gathered.

Nor can the career of the fiery Jones be certainly traced, owing to the fact that there are several men of his name all intermixed in these affairs. He may have blended religion and fighting, for we know many details of a Baptist colonel and of a Baptist captain. He may have added plotting in the early days of Charles II., and a most romantic story can be told of that valiant Baptist Jones. He may be the unnamed Baptist minister thrown into Lancaster jail along with Wigan for his share in the 1662 plot and insurrection ;or this may be his compatriot, Evan Price.

But the church somehow continued to exist, to the disgust of Bishop Gastrell, when he obtained a report of all church

affairs in his large diocese of Chester. When the Five-mile Act ordered all ministers who declined the oath of allegiance to keep five miles away from every corporate town, Manchester became a refuge for them, as it was not technically incorporated. And of the three congregations that maintained themselves, one was Baptist. The mob, however, became fiercely Episcopalian and even Jacobite, so that Dissenters had to live retired lives, while it is doubtful if our friends kept any records. But there are yet hopes that a continuity may be established for the 1649 church with one that meets in the suburb of Didsbury.

This came up into daylight after the defeat of the Jacobite rebellion of 1745, with a pinmaker from a Yorkshire village fourteen miles away as its minister. The new trustees appointed for its building on Coldhouse Lane, including one from Warford in Cheshire, were of the old school theology. From this church descended one where the hyper-Calvinists were led by William Gadsby; but the old building was tenanted till eighty years ago, when the roof fell in and destroyed the early records.

Twelve miles south of Manchester, and as far from Warrington, is the tiny hamlet of Great Warford, which contains the oldest building in the occupation of English Baptists. It is strange that so much attention has been paid to Hill Cliff, and so little to this church, which has even greater reason to interest us.

During the Civil Wars, two or three neighboring mansions were fortified by their owners, and guerilla warfare went on till the Royalists were suppressed. A parliamentary garrison was maintained by Sir George Booth about 1642 at Chorley Old Hall, now used as a farmhouse, half a mile from Alderly Edge station. The tradition runs that a Baptist church originated there and then, but no single name affords the means of testing this tale, the date seems eight or ten years too early, and the fact that the Booths were of the moderate party and presently became royalist, is rather against it.

Not far from the Hall, but well off any main road, was a rough farm building of oak framing, wattle-and-dab filling, clay floor and thatch roof. When the evil days of 1662 arrived, this was used as one of four meeting-houses by the Bap-

tists of the vicinity, who adjourned irregularly across the borders of the various townships to evade detection. What were these townships? Local tradition thinks only of a radius of five or six miles, and dares name none. But we have actual evidence at the time of Baptists in Manchester, Warrington, Nantwich and Newcastle-under-Lyme, all within twenty miles, a distance thought little of in those days.

When toleration was secured in 1688, this little steading was duly declared as a Baptist meeting. Here the word was preached by the erudite Francis Turner, and a congregation used to assemble from Knutsford, Stockport and even Macclesfield, while five miles away at Mottram, land was secured for a burial-ground. One of Turner's sermons on Romans 6:4 survives, specially strong on the baptism of believers; and a little brook hard by gave opportunity to practice what he preached.

He was followed by his son John, but even as Warrington tempted away the father, so Liverpool tempted away the son, who left a vague promise to help them, easily forgotten. Slowly the cause declined, till part of the old barn was converted into a cottage, and still so remains.

Then Warrington detached one of its members, living at Stockport, only twelve miles away, and he was installed as pastor by three leaders in Lancashire and Cheshire. A new church book was obtained, and abundant information is entered in its pages. A collection was made every six months for the minister, and it seems that in four years he received $64, which shows he was not pampered. They kept a tight rein on him in other ways; his conversation was deemed frivolous, and he was deposed, restored, deposed again. The quarrel was patched up after he tried a new cause nearer his home, and he lived on to the age of 70, too feeble at last to preach after coming the twelve miles. In the year of his death the meeting-house was fitted with a dado of plaited rushes, while the clay floor was covered with bricks and planks by the new minister. Except for trifling repairs during the 120 years since, the place remains in substantially the same condition, and deserves a visit from those who care for Baptist antiquities.

The church is true to its own tradition in several respects.

Most of the ministers have lived far away, have supported themselves, have been appointed in youth, have raised the place to some vigor, and have seen it decline with their advancing age. The present pastor is a venerable shoemaker, residing several miles from his own place of worship, opposite a modern Baptist chapel with which he has nothing to do. His members simply pay for the horse which he needs to drive to the main chapel and to its branch. They are of a slightly peculiar cast of doctrine, but on the whole abide by the old confession of 1677 and 1689, not compromising with modern thought, but emphatically repudiating the idea that the minister should receive a due maintenance.

Here may end these brief sketches of ancient English Baptist churches. The conventional history of our denomination is sadly in need of verification, or rather of radical correction; and bringing to light such obscure churches, or exposing mistaken stories, may pave the way for such work. It may also interest Americans if they see that some problems of the thinner districts were the same in the old land.

THE MORAL AND RELIGIOUS CHARACTER OF ABRAHAM LINCOLN.

JOHN R. SAMPEY, D.D., LL.D.

Abraham Lincoln was born in a log cabin in the backwoods of Kentucky, February 12, 1809. His parents were quite poor and illiterate. When Abraham was seven years old his father moved to Indiana. The next year the boy's mother died. Two years later his father married Sally Bush Johnston, a widow with three children. The stepmother brought some worldly goods to the Indiana cabin, and, better still, a kind heart and generous interest in her new son. Abraham went to several schools for a few weeks at a time during his youth. Writing in 1860, the candidate for the presidency of the United States says of himself, "Abraham now thinks that the aggregate of all his schooling did not amount to one year." His stepmother testifies of Abe: "He read every book he could lay his hands on; and when he came across a passage that struck him, he would write it down on boards, if he had no paper, and keep it there until he did get paper. Then he would rewrite it, look at it, repeat it. He had a copy-book, a kind of scrap-book, in which he put down all things, and thus preserved them." The future orator and writer of state papers thus put himself in training for his life work. The list of books accessible in a backwoods settlement was not long—"Robinson Crusoe", Aesop's "Fables", Bunyan's "Pilgrim's Progress", Weems's "Life of Washington", and a "History of the United States". The Revised Statutes of Indiana also claimed his attention, and it is probable that he also had access to the Bible.

Abraham early learned to swing an axe, his tall form and long arms giving him ability to surpass his associates in the use of this tool so necessary in backwoods life. He was an expert rail-splitter. When Abraham was nineteen he made a trip as a hired hand on a flatboat to New Orleans. He also did

service as a clerk in a country store at Gentryville. Nicolay describes him as possessing "quick intelligence, ready sympathy, a cheerful temper, a kindling humor, a generous and helpful spirit. He was both a ready talker and an appreciative listener. By virtue of his tall stature and unusual strength of sinew and muscle, he was from the beginning a leader in all athletic games; by reason of his studious habits and his extraordinarily retentive memory, he quickly became the best story-teller among his companions". He was almost entirely free from the vices of the rough society by which he was surrounded, neither drinking nor swearing nor fighting. He did not even chew and smoke. An occasional oath, under great excitement, fell from his lips both in early and later life, and his stories sometimes contained vulgar expressions.

In a brief autobiographical sketch Mr. Lincoln writes: "March 1, 1830, Abraham having just completed his twenty-first year, his father and family, with the families of the two daughters and sons-in-law of his stepmother, left the old homestead in Indiana and came to Illinois. Their mode of conveyance was wagons drawn by ox-teams, and Abraham drove one of the teams." The family settled on the north side of the Sangamon River about ten miles west of Decatur.

In 1831 young Lincoln made a second trip to New Orleans on a flatboat. In New Orleans he witnessed the sale of a negro at public auction. As he turned away from the revolting scene, Lincoln remarked to his companion, "If I ever get a chance at that thing, I'll hit it hard".

In 1832 Loncoln announced himself as a candidate for the State Legislature. The letter which he published in the county paper contains the following avowal of his hopes and aims in life: "Every man is said to have his peculiar ambition. Whether it be true or not, I can say, for one, that I have no other so great as that of being truly esteemed of my fellowmen by rendering myself worthy of their esteem. How far I shall succeed in gratifying this ambition is yet to be developed. I am young, and unknown to many of you. I was born, and have ever remained, in the most humble walks of life. I have no wealthy or popular relations or friends to recommend me.

My case is thrown exclusively upon the independent voters of the country, and if elected they will have conferred a favor upon me for which I shall be unremitting in my labors to compensate. But if the good people in their wisdom shall see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined." The young man of twenty-three already knew how to put his case with skill before his constituency. Though defeated in his first political contest, Lincoln received a large vote, and in his home precinct lacked but three votes of securing unanimous support.

About this time Lincoln formed a partnership with a man named Berry in the conduct of a village store. The business was unsuccessful, and Lincoln found himself pretty heavily in debt. He had already won a reputation for honesty, and he kept it by the manly way in which he finally paid all his notes with interest. It took him seventeen years to pay off what he was accustomed to call the "national debt". Thus he earned the title of "Honest old Abe", which proved to be a valuable asset in his political career.

In 1833 Lincoln was offered a position as deputy surveyor of Sangamon county. "He accepted, procured a compass and chain, studied Flint and Gibson a little, and went at it. This procured bread, and kept soul and body together." He also served as postmaster of New Salem.

In 1834 Lincoln was elected to the Legislature by a vote that was quite flattering to the young politician. He thus describes his entrance into the profession of the law: "Major John T. Stuart, then in full practice of the law, was also elected. During the canvass, in a private conversation, he encouraged Abraham to study law. After the election, he borrowed books of Stuart, took them home with him, and went at it in good earnest. He studied with nobody. * * * * In the autumn of 1836 he obtained a law license, and on April 15, 1837, removed to Springfield and commenced to practice, his old friend Stuart taking him into partnership."

For nearly a quarter of a century Lincoln practiced law in the courts of Illinois, toward the close of the period being recognized as a lawyer of the first rank. He was a member of

the State Legislature for eight years, represented his district in Congress two years, and was twice elected President of the United States.

During his service in the Legislature some resolutions were passed on the subject of slavery which Lincoln could not endorse. He and his colleagues entered a formal protest on the journals of the House, in the course of which they describe their attitude as follows: "They believe that the institution of slavery is founded on both injustice and bad policy, but that the promulgation of abolition doctrines tends rather to increase than abate its evils." From the beginning to the end of his public career Lincoln was a foe to slavery as an institution, but he was always conservative in his speech and actions. He hated slavery, but he revered the Constitution, and refused to override the constitutional rights of the slave States. Finally the law of military necessity came to the aid of his conviction that slavery was wrong *per se,* and he wrote his Emancipation Proclamation. It may be of interest to the reader to see some of Mr. Lincoln's more notable utterances on the great issue that finally plunged the country into civil war.

June 26, 1857, in a speech on the Dred Scot decision in reply to Stephen A. Douglas, Mr. Lincoln said: "Now I protest against the counterfeit logic which concludes that because I do not want a black woman for a slave I must necessarily want her for a wife. I need not have her for either. I can just leave her alone. In some respects she certainly is not my equal; but in her natural right to eat the bread she earns with her own hands without asking leave of anyone else, she is my equal and the equal of all others."

In the famous debates with Douglas in 1858 Lincoln remarked: "I say, then, that there is no way of putting an end to the slavery agitation amongst us, but to put it back upon the basis where our fathers placed it, no way but to keep it out of our new Territories—to restrict it forever to the old States where it now exists. Then the public mind will rest in the belief that it is in the course of ultimate extinction. That is one way of putting an end to the slavery agitation. The

other way is for us to surrender and let Judge Douglas and his friends have their way and plant slavery over all the States; cease speaking of it as in any way wrong; regard slavery as one of the common matters of property and speak of negroes as we do of our horses and cattle."

In a letter to Pierce and others, on April 6, 1859, these strong words occur: "This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves; and, under a just God, cannot long retain it."

Later in the same year Mr. Lincoln spoke twice in Ohio in reply to Mr. Douglas. From these addresses we select the following quotations: "Now, what is Judge Douglas's popular sovereignty? It is as a principle no other than that, if one man chooses to make a slave of another man, neither that other man nor anybody else has a right to object." In the same campaign in Ohio in 1859 Mr. Lincoln gave expression to the following conservative views: "I say we must not interfere with the institution of slavery in the States where it exists, because the Constitution forbids it, and the general welfare does not require us to do so. We must not withhold an efficient fugitive-slave law, because the Constitution requires us, as I understand it, not to withhold such a law. But we must prevent the outspreading of the institution, because neither the Constitution nor the general welfare requires us to extend it. We must prevent the revival of the African slave trade, and the enacting by Congress of a Territorial slave code. We must prevent each of these things being done by either congresses or courts. The people of these United States are the rightful masters of both congresses and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constituion."

In his famous Cooper Institute Speech, on February 27, 1860, Mr. Lincoln still stood as the leading conservative opponent of slavery. He merely wished to keep it from spreading beyond the existing slave States. "Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual pres-

ence in the nation; but can we, while our votes will prevent it, allow it to spread into the national Territories, and to overrun us here in the free States?" The closing sentence of this great address is an index to the author's moral manhood: "Let us have faith that right makes might, and in that faith, let us, to the end, dare to do our duty as we understand it."

In his Inaugural Address, on March 4, 1861, President Lincoln states the main issue between the North and the South in a single sentence: "One section of our country believes slavery is right and ought to be extended, while the other believes it is wrong and ought not to be extended; that is the only substantial dispute." Addressing the men of the South, he laid upon them the responsibility of choosing war or peace: "In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors." With rare diplomacy he threw upon the South the *onus* of precipitating war by the attack upon Fort Sumter.

President Lincoln preferred to overthrow slavery in constitutional ways and with full remuneration to the slave owners. Gradual emancipation would have satisfied him fully, and in this policy he would probably have received the support of a majority of the people in the free States. But war broke out, and emancipation became a military necessity if the Union was to be preserved. In the earlier stages of the war Lincoln still advocated the policy of gradual emancipation. As late as March 6, 1862, in a special message to Congress he recommended the adoption of the following joint resolution: *"Resolved,* That the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State, in its discretion, to compensate for the inconveniences, public and private, produced by such change of system." For some months President Lincoln did all that he could to secure in the border States that had not left the Union the acceptance of the policy of the gradual and compensated abolition of slavery. On July 22, 1862, having become convinced that eman-

cipation was a military necessity, President Lincoln notified his cabinet of his purpose to issue a proclamation setting free on January 1, 1863, all persons held as slaves in States not recognizing the constitutional authority of the United States. He decided to wait until a Union victory should be won before issuing the proclamation. Meantime, Horace Greeley and others thought that the President was moving too slowly and without any definite policy. In reply to an open letter from Mr. Greeley, President Lincoln wrote on August 22, 1862: "If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could, at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union." If all this seems to imply a lack of interest in the freedom of the slaves, the correction of such a false inference is to be found not only in Mr. Lincoln's general course from 1857 to 1862, but also in the closing sentence of his letter to Mr. Greeley: "I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free."

The author of this paper, as an ardent Southerner, grew up with the notion that Mr. Lincoln was somewhat vacillating on the subject of slavery. Recent research has convinced him that this notion was erroneous. Mr. Lincoln was a great lawyer with a great reverence for the Constitution. He could not easily get his consent to advocate a policy that involved the slightest infringement of the rights of the old slave States. He was throughout his life a friend of freedom and a foe to slavery. He desired to help forward the movement to confine

slavery strictly within the limits of the old slave States and finally to eliminate it from the nation by constitutional means. He tried to introduce during the war the policy of gradual and compensated abolition of slavery. At length he became convinced that instant and complete emancipation was a military necessity, if the Union was to be preserved. Hence he assumed the responsibility of setting free the slaves in the States that refused to recognize the authority of the United States. He stood ready toward the close of the great struggle to recommend compensation to the owners of slaves even in the States that had seceded. As late as February 5, 1865, when it was clear to the thinking men on both sides that the armies of the South could not long keep the field against the overwhelming forces arrayed against them, President Lincoln convened his cabinet and read to them the draft of a joint resolution and proclamation, offering the Southern States four hundred million dollars, on condition that hostilities cease by the first of April, 1865; this sum to be paid in six per cent government bonds, *pro rata* on their slave population as shown by the census of 1860—one-half on April 1, the other half only on condition that the Thirteenth Amendment, abolishing slavery, be ratified by the requisite number of States before July 1, 1865. The members of the cabinet unanimously opposed the generous and humane recommendation of the noble President.

The moral character of Abraham Lincoln expressed itself in its strength and beauty in his relation to slavery. He was sane and humane and fair in his attitude to this greatest moral issue of his time. Justice and mercy stood on his right and on his left as guardian angels throughout the stormy years in which this issue was fought to a finish. Had he been morally weak, no amount of intelligence could have saved him from shipwreck. "Honest Abe" steered the ship of state safely through the rocks and shallows.

With all his greatness, Mr. Lincoln had some defects of which the world has heard much. William H. Herndon, his law partner for twenty years, has written frankly as to Lincoln's domestic troubles and other matters about which the

outside world naturally knew little. The strange combination of melancholy with wit and humor receives much illustration in his Life of Lincoln. "Lincoln's melancholy", says Herndon, "never failed to impress any man who ever saw or knew him. The perpetual look of sadness was his most prominent feature". Herndon quotes one of Lincoln's colleagues in the Legislature of Illinois as saying that his mental depression became so intense at times that he never dared to carry a pocket knife. According to Mr. Herndon, "Two things greatly intensified his characteristic sadness: one was the endless succession of troubles in his domestic life, which he had to face in silence; and the other was unquestionably the knowledge of his own obscure and lowly origin. The recollection of these things burned a deep impress on his sensitive soul." Those who saw Mr. Lincoln's sad face during the dark days of the Civil War naturally ascribed the look of melancholy to the trials incident to that great struggle, but this morbid melancholy manifested itself before he was thirty-five, and seemed to be ingrained in his nature. Herndon states it as his opinion that Lincoln did not know what real joy was for many years.

How could such rich, broad humor keep house with sombre melancholy? Here we are face to face with one of the many antitheses in Lincoln's character. He was the best story-teller in the land, and laughed loudly at a good joke, whether told by himself or another. His warm friend and associate at the bar, Leonard Swett, has given an explanation of Lincoln's use of vulgar stories that commends itself as quite reasonable. "His love of fun," says Mr. Swett, "made him overlook everything else but the point of the joke sought after. If he told a good story that was refined and had a sharp point, he did not like it any better because it was refined. If it was outrageously vulgar, he never seemed to see that part of it; if it had the sharp ring of wit, nothing ever reached him but the wit. Almost any man that will tell a vulgar story has, in a degree, a vulgar mind; but it was not so with him; with all his purity of character and exalted morality and sensibility, which no man can doubt, when hunting for wit he had no ability to discriminate between

the vulgar and the refined substances from which he extracted it. It was the wit he was after, the pure jewel, and he would pick it up out of the mud or dirt just as readily as he would from a parlor table."

To the general public Lincoln seemed to be a guileless and unsophisticated man, while those who knew him best became increasingly aware of his marvelous tact and discrimination. Mr. Swett describes how he handled men like pieces on a chess-board. "He always told enough only of his plans and purposes to induce the belief that he had communicated all, yet he reserved enough to have communicated nothing. He told all that was unimportant with a gushing frankness, yet no man ever kept his real purposes closer, or penetrated the future further with his deep designs." Mr. Swett justly praises Mr. Lincoln's skill in holding the discordant elements in the country together, and boldly calls him a "trimmer". "Halifax, who was great in his day as a trimmer, would blush by the side of Lincoln; yet Lincoln never trimmed in principles, it was only in his conduct with men. He used the patronage of his office to feed the hunger of these various factions. Weed always declared that he kept a regular account-book of his appointments in New York, dividing his various favors so as to give each faction more than it could get from any other source, yet never enough to satisfy its appetite." We must do President Lincoln the justice to remind ourselves that he lived before the days of Civil Service Reform, and also that he deplored the scramble for office during his administration.

All the world knows that Lincoln had a kind heart. He loved kindness. He would strain a point to save some poor fellow's life. His friend from whom we have already frequently quoted relates the following incident: "I remember one day being in his room when he was sitting at his table with a large pile of papers before him, and after a pleasant talk he turned abruptly and said, 'Get out of the way, Swett, to-morrow is butcher-day, and I must go through these papers and see if I cannot find some excuse to let these poor fellows off.' " The pile of papers before him was the records of men condemned to be shot the next day, and he was trying to find some excuse to pardon many of them.

Lincoln admitted few men to the inner circle of real friendship. Some of his supporters thought he was ungrateful, but they were as a rule office-seekers whom he could not conscientiously appoint. Lincoln never forsook a friend.

It has been well said that he was a very poor hater. He never removed a man because he was his personal enemy. He lived up to the high standard he set for his countrymen in his second Inaugural—"with malice toward none; with charity for all." He never learned to hate the South, nor did he hate Jefferson Davis. His ethical life was high and true. He tried to do good to his enemies. In his death the South lost her best friend north of the Potomac.

His domestic unhappiness was due to incompatibility of temperament and breeding. He was true to his unfortunate wife, and tried to conceal from the world her acts of indiscretion and temper. Well might she pronounce him "the best man that ever lived". Both in his private and in his public life Lincoln stands high in his moral manhood. There were a few excrescences on the surface of the giant oak, but its heart was sound.

When Mrs. Lincoln once reminded her husband of the idle gossip that Seward was the power behind the throne, he replied: "I may not rule myself, but certainly Seward shall not. The only ruler I have is my conscience—following God in it—and these men will have to learn that yet." We may accept at its face value, as expressing the mature conclusion of a lifetime, Mrs. Lincoln's testimony: "As to his nature, he was the kindest man, most tender husband, and loving father in the world."

But what of Abraham Lincoln's religious character? Was he a Christian?

In his early life he read with avidity infidel books and imbibed much hurtful teaching. He even wrote a paper attacking the Bible and orthodox Christianity. A wise friend thrust Lincoln's manuscript into the stove, and persuaded him to quit publishing abroad his infidelity.

Lincoln tried to go to the bottom of every subject, religious as well as political. He leaned upon reason, and found it hard

to accept any doctrine as true until he could thoroughly understand it in all its relations.

Lincoln's first partner in law says: "He was an avowed and open infidel, and sometimes bordered on atheism. * * * * * Lincoln always denied that Jesus was the Christ of God—denied that Jesus was the Son of God as understood and maintained by the Christian Church."

Another of Lincoln's early friends testifies that he would read a chapter from the Bible and then argue against it in the presence of his friends.

Judge David Davis says: "The idea that Lincoln talked to a stranger about his religion or religious views, or made such speeches or remarks about it as are published, is to me absurd. I knew the man so well; he was the most reticent, secretive man I ever saw or expect to see. He had no faith, in the Christian sense of the term—had faith in laws, principles, causes and effects."

Herndon quotes at length from a statement made September 22, 1870, by Jesse W. Fell, to whom Lincoln seems to have revealed many of his religious views. Mr. Fell says: "If there were any traits of character that stood out in bold relief in the person of Mr. Lincoln they were those of truth and candor. He was utterly incapable of insincerity or professing views on this or any other subject he did not entertain. Knowing such to be his true character, that insincerity, much more duplicity, were traits wholly foreign to his nature, many of his old friends were not a little surprised at finding in some of the biographies of this great man statements concerning his religious opinions so utterly at variance with his known sentiments. True, he may have changed or modified these sentiments after his removal from among us, although this is hardly reconcilable with the history of the man, and his entire devotion to public matters during his four years' residence at the national capital. It is possible, however, that this may be the proper solution of this conflict of opinions; or it may be that, with no intention on the part of any one to mislead the public mind, those who have represented him as believing in the popular theological views of the times may have misapprehended him, as expe-

rience shows to be quite common where no special effort has been made to attain critical accuracy on a subject of this nature. This is the more probable from the well-known fact, that Mr. Lincoln seldom communicated to any one his views on this subject; but be this as it may, I have no hesitation whatever in saying that, whilst he held many opinions in common with the great mass of Christian believers, he did not believe in what are regarded as the orthodox or evangelical views of Christianity."

"On the innate depravity of man, the character and office of the great Head of the Church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments (as they are popularly called), and many other subjects he held opinions utterly at variance with what are usually taught in the Church. I should say that his expressed views on these and kindred topics were such as, in the estimation of most believers, would place him outside the Christian pale. Yet, to my mind, such was not the true position, since his principles and practices and the spirit of his whole life were of the very kind we universally agree to call Christian; and I think this conclusion is in no wise affected by the circumstance that he never attached himself to any religious society whatever."

"His religious views were eminently practical, and are summed up, as I think, in these two propositions: the Fatherhood of God and the brotherhood of man. He fully believed in a superintending and overruling Providence that guides and controls the operations of the world, but maintained that law and order, and not their violation or suspension, are the appointed means by which this Providence is exercised."

Mr. Fell calls attention to the fact that Lincoln read a good deal in the writings of W. E. Channing and Theodore Parker. He thinks that Mr. Lincoln's religious views coincided in great measure with those of the famous Unitarian divine, Theodore Parker.

The last witness to whom we invite attention is Mrs. Lincoln herself, who says: "Mr. Lincoln had no faith and no hope in the usual acceptation of those words. He never joined a Church;

but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he was never a technical Christian."

At certain great crises in the national life Mr. Lincoln distinctly and clearly invoked the blessing of Almighty God upon his efforts to save the Union. The Christian reader would not for a moment suspect that the great President had the slightest doubt as to the personality of God; and yet Mr. Herndon, his partner in law for twenty years, tells us that as late as 1854 Mr. Lincoln asked him to erase the word God from a speech he had written and read to him for criticism, because his language indicated a personal God, whereas Mr. Lincoln insisted no such personality ever existed. We may well question the continued existence of any such notion in the mind of Mr. Lincoln. Mr. Herndon was not much in the company of Mr. Lincoln during the four years of the Civil War. As Mrs. Lincoln intimates, Mr. Lincoln's mind was led to fresh consideration of religious questions by the death of his boy Willie and the crisis in the struggle for the preservation of the Union. Moreover, Mr. Lincoln was brought into close and sympathetic relations with many noble Christian men and women during those years of trial; and he could not fail to see the beauty and strength of Christian character when subjected to the severest strain. He was perfectly sincere when he encouraged Christian men and women to pray for him personally and for the success of the Unoin armies. He came to believe in prayer, and this would seem to imply faith in the personality of God. He did justly and loved kindness, and we may conclude, without doing violence to any known facts, that he was learning to walk humbly with his God. Perhaps no man can register exactly the stage in the religious life he had attained when the assassin's bullet suddenly robbed the nation of his inestimable services.

LITERATURE AND MODERN PREACHING.*

BY PROFESSOR JOHN CALVIN METCALF, M. A.,
RICHMOND COLLEGE, VA.

The history of literature shows that the man of letters is under greater obligation to the preacher than the preacher to the man of letters. Literature has often found high inspiration in the utterances of the prophet and some of its most charming scenes and fadeless memories in connection with the village parson. The present discussion is not, however, immediately concerned with that phase of the relation of the preacher and literature, interesting and alluring though it may be. The questions to be be considered now are these: What is the potential value of modern literature to modern preaching? May the present-day preacher find in nineteenth and twentieth century literature some sort of heightened impulse, some direct enlightenment, some definite moral and spiritual help towards instructing men, towards appealing to men's deeper emotions and wills—in short, towards an effectual presentation, in the pulpit and out of the pulpit, of the way of salvation?

There are two or three fundamental matters which ought to be considered briefly, before an answer to these questions is attempted. One is the essential difference between the overlapping realms of Morality and Religion, my first lecture having had to do with Literature and the Moral Law or central principle of right conduct. Another is the effect on literature of certain great historic revivals from the Reformation to the nineteenth century. Still another, as immediately introductory to the present relation between literature and preaching, is a layman's conception of the general nature of modern preaching.

First, then, what is the essential difference between Morality and Religion? The point of view is different. In religion the

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world is looked at from the point of view of the all-perfect one, God; in morality, on the other hand, the world is looked at from the point of view of the imperfect one, Man. Professor George Herbert Palmer, in his book "The Field of Ethics", illustrates this difference strikingly, and I quote a paragraph or two:

"The points of difference [between Religion and Morality] come out most obviously when we set a great religious cry side by side with a great moral one; and by a cry I mean the utterance of a distressed and aspiring soul yearning for moral or religious power. Take, for example, the cry of the Psalmist, 'Against Thee, Thee only, have I sinned!' and the cry of Wordsworth in the 'Ode to Duty', 'Oh, let my weakness have an end!' The two refer to the same matter. Each person feels his inspiration. Each mourns a departure from righteousness. . . . . In both cases the finite person, perceiving his imperfection, seeks refuge in the perfect one. . . . . To the mind of the Psalmist the horror of his sin consists in this, that he—the little imperfect creature—has attempted a blow against the all-perfect One. . . . . And the sin is wrought against Him. . . . . That is the shocking thing, that he has raised his imperfect hand against perfection. Plainly there is nothing of this in the cry of Wordsworth. On the contrary, he is conceiving of himself as so important as to require additional strength. 'O, let *my* weakness have an end!' The being in whom he is specially interested is himself, the imperfect one, the finite. . . . . He starts from his own side. His view is manward; the religious view is Godward. There is, accordingly, a sharp contrast, while each still acknowledges the same two elements essentially conjoined. But the conjunction is reckoned of consequence by the religious mind because of the Most High; by the moral mind, because of us struggling, needy, imperfect, finite creatures. And this contrast is fundamental. Everywhere the religious soul seeks after God as all in all. . . . . 'What is man, that thou art mindful of him?' To lose ourselves in Him, to abolish separation, this has been the aspiration of religion in every age and under every type of religious belief."

To this illuminating exposition of Professor Palmer I would add a few words. Among the multitudinous gifts of Christian-

ity to men, it seems to me that so far as the individual is concerned there are four priceless contributions. In the first place, to become a Christian is to have a new experience. Life is rich in proportion to the depth of one's experiences. We love to listen to the man who has entered widely into the experiences of life's joys or sorrows, who has been a keen observer of men and movements, who has a touch of refreshing idealism about his talk because, as Keats expressed it,

> "Much has he traveled in the realms of gold
> And many godly kingdoms has he seen."

And, indeed, a man has no right to speak authoritatively unless he speaks out of his own experience. We do not want quotations, we want personal sentiments hot from the brain that thinks and the heart that beats in tune with real life. We want to hear the man whose thinking has the rhythm of personality, who by his actions makes "beauty" rhyme with "duty". Only thus can he speak with authority and escape the warmed-over platitudes of the scribes and Pharisees. One difference, then, between Religion and Morality is, that the religious man speaks out of a new heart, a heart transformed by a great illuminating personal experience. It is henceforth the mystic bond that binds into one purpose high and aspiring souls.

Again, to become a Christian is to have a new motive, and that motive is expressed in the words, "For Christ's sake". I take that to be the central difference between Religion and Morality. That, indeed, is about the gist of the passage I have reproduced from Dr. Palmer. "Not my will, but thine," is the cry of the religious heart.

Another gift of Christianity to the individual is a new principle of growth. We grow by giving, not by gaining. We win by losing. We grow not by outward accretion, but by inward transformation from glory to glory. It is not a question of how much, but a question of what sort. The texture of the brain of the highly civilized man is finer, more varied, than that of the savage: the texture, as it were, of the Christian man's soul

grows finer, more varied, more responsive. His heart is a harp of a thousand strings played upon by the supreme Melodist, and his face reflects a light that never was on sea or land. Christianity reveals a new principle of growth.

Furthermore, Christianity, because it gives a new experience, a new motive, a new principle of growth, is the great steadier of the human will. The secret of the successful life lies very largely in the steady will, in the ability to say, "This one thing I do"; in the power, which we call a gift of the supremest genius, as well as of the highest saintship, to endorse as seeing him who is invisible. The essence of Religion is found in the submission of the human will to the divine will; whereas the teaching of the great moralists of the world has been rather towards the deification of the human will. The two conceptions mingle in the teachings of the mystics, from Plato to Emerson, and the mystics are truer interpreters of the religious spirit than are the strict moralists. The religious idea is voiced in the familiar lines of Tennyson:

> "Our wills are ours, we know not how;
> Our wills are ours, to make them thine."

These, then, in brief are, as I conceive it, the fundamental differences between Religion and Morality. Let us next consider for a moment the effect on literature of certain popular religious revivals in the last few hundred years as a help towards estimating the relation between modern literature and modern preaching; for we must remember that modern conditions cannot be understood without a glance at least at the past.

In general, it may be said that the influence of conspicuous religious movements upon English Literature has been to bring home to men the thought of the other world, "to check the spirit of selfishness and self-indulgence by enforcing anew the claim of religion" upon practical life. Out of the agitation attendant upon the Reformation in the sixteenth century came the English Bible, the supreme model of popular prose in our literature. The worldly spirit of the Renaissance was consecrated through the ardent spiritual impulses of the Reformation

as manifested upon the common people. The Reformation helped to democratize literature by bringing it nearer to the popular heart and away from the sterile fancies of the highly artificialized society of the palace and the castle. The stern realism of Foxe's "Book of Martyrs"—from which, by the way, some of us have suffered much extremity in our growth—aroused the religious sensibilities of the nation and prepared the way for the Puritans.

Puritanism—a movement from within to purify the English Church—was not the blight upon literature which some writers would have us believe. The truth is, the literature of the seventeenth century had run riot with its spirit of licentious nihilism, and the Puritan was a mighty man in helping to bring the Cavalier to his senses, sometimes by knocking him hard on the head with his moral big stick, for the Puritan was a firm believer in the efficacy of external remedies divinely entrusted to him, and his perseverance was more rigorous than the perseverance of most saints. In this age of Puritanism theology became the passion of the people and in stiffening the spiritual backbone of the people it also solemnized and strengthened the ideals of literature. Puritanism brought back into letters a purified individualism; it made of John Milton a sublime defender of Liberty; it produced great preachers like Jeremy Taylor, whose sermons are types of stately prose; and, above all, it gave opportunity for the humble tinker of Bedford jail to write one of the great spiritual autobiographies of the race. Through such books as this Literature experiences from time to time a moral and religious regeneration. The last great echo of Puritanism in that century was heard in 1689, when the Rev. Jeremy Collier gave to the world his stinging rebuke of the licentiousness of the English stage, which wonderfully purified the dramatic atmosphere.

Scant justice has as yet been done the Wesleyan Revival of the eighteenth century in regard to its influence on Literature. It certainly helped to accentuate the claims of lowly life to recognition in poetry and the novel, and was an element in the Romantic and Realistic triumph of the early nineteenth century. It helped to socialize literature, to bring men back

from the arid plains of conventional life to the blue-grass pastures of spiritual plenty. The effects of all these religious renewals in the history of literature have been to give life more abundantly, and they have taught us that religion and letters cannot be divorced without disastrous results to letters. When Mammon rules the kingdom of letters, dry rot sets in, and men die from fatty degeneration of the heart.

One of our curses today is a mass of physiological literature. People defend its materialism on the ground that it is "scientific". That is assuming that science is chiefly interested in degenerates, in abnormal folk. It is assuming that science is freakish; it is to confuse terms. Physiological novels are not scientific and, more than that, they are not literature. The writers of them see things. Wasn't it Gilbert Chesterton who recently remarked in his attack on the critics of orthodoxy: "St John the Evangelist saw many strange monsters in his visions, but he saw no creature so wild as one of his own critics?" And so it is of the writer of physiological fiction. You cannot base the art of fiction upon the science of physiology, anyhow, any more than you can have a permanent school of fiction dealing with the mere intellect. "The greatest monsters of English fiction," said Mr. Bliss Perry the other day, "have never forgotten that man has a conscience. The novelist who ignores the moral and spiritual nature abandons the very field of fiction where the highest triumphs have been won. There is a word to describe this field,—a word broader than either 'mind' or 'conscience', and inclusive both of mental and spiritual perceptions. It is the word 'heart'." But, ladies and gentlemen, the note you and I love to hear best of all in a book is the "note of robust triumph, or unquestioning faith in individual happiness and in the sure advance of human society". When a poet or novelist repeats the great divine prayer, we want to feel that the heavy stress falls not so much on "Forgive us our trespasses" as on "Thy kingdom come". And, in truth, literature throughout the ages has been indebted to strong religious movements in a nation for renewed heart-emphasis, a more vital sense of sin, and a heightened vision of a kingdom of righteousness.

But I have wandered somewhat far afield, and it is high time to consider the next division of my subject—some characteristics of modern preaching. It will then be an easy transition to the potential value of modern literature to the present-day preacher.

I suppose there are fashions in preaching as in everything else. The message may be about the sense, but the dress varies, all the way from the interesting definition of clothes by the old Calvinist—"Theologically considered," said he, "clothes are the product of sin"—to the high ritualist who regards a gorgeous vestment as a positive virtue. Sermonic dresses are equally varied and are subjects of lively interest to observant laymen, and especially to professors of homiletics who sample many styles every year, and I suppose find ancient, mediaeval and modern types rubbing elbows with each other. I asked the other day a distinguished theologian, well known and beloved here, what he regarded as the distinctive trait of present-day preaching. He gently smiled and replied: "Well, now, that would be hard to say." And he never did say. I thought of how Browning used to smile amusedly and somewhat quizzically when some one—doubtless a feminine member of a Browning society—asked him the meaning of a line in *Sordello,* and would keep exasperatingly silent. So I concluded that if a layman can't get a preacher to tell him what he thinks about present-day preaching, the layman can just go ahead and tell the preacher what he thinks about it, and if the layman is wrong, it's not the layman's fault.

It is safe to say, first of all, that the scholastic type of sermon is out of date, however highly it served its day and generation and however great its literary merit. Leavened theological discussion does not interest a present-day audience. Sermons of this type served a noble purpose and helped to ground us all in the fundamentals; or, to vary the figure, to give us bone and sinew. It was the sermon of knowledge rather than, primarily, the sermon of power. There was a superabundance of heads in such a sermon, and it was mentally exhilerating. It was particularly in demand in so-called "religious debates", where a preacher acted as counsel for the defense, and generally, also,

for the offence. Such sermons were logic-heavy and sometimes engendered a species of sectarian big-head, or intellectual pride at variance with the spirit of the Master. I have long been distrustful of Logic as High-Priest. The Prophet is greater, because he is lifted above partisanship and the thralldom of the letter. "The poet only asks to get his head into the heavens," says an English satirist. "It is the logician who seeks to get the heavens into his head. And it is the head that splits."

It is, moreover, safe to say that the oratorical type of sermon is out of date, however aesthetically edifying it was at one time. The polished sentence, the balanced periods, the classical allusions, the carefully built up peroration, of the good old days of ornate oratory—these have passed from sermons as they have passed from other forms of public speaking. They lingered longer in the South than in other parts of the country, for the men of the old South were a race of orators and loved the leisurely roll of the cadenced period and the classic structure of the great French pulpit orators. They had a relish for the deliberate, measured tread of the ponderous, orotund style which now seems curiously formal and stilted. In a busy community a sermon of this order would seem as much of an anachronism as a quotation from Horace on the first page of a cosmopolitan daily newspaper, or as a citation from Juvenal upon the floor of the United States Senate.

The modern city church seems to have become a sort of religious business centre with club attachment, and the pastor must be a versatile man, indeed, to meet expectations. He must be both a specialist and, if I may coin the word, a generalist, and in addition, a general. Changed conditions of modern life have increased his obligations and rendered his responsibilities highly complex. Even if he would, he may not stand apart from the current of affairs. In the religious world there is a mingling of three aspirations, and the modern preacher must share in all three. There is, as a keen student of contemporary spiritual ideas recently put it, "an intuition of the large misery of the disinherited and their appeal for help", that great compassion for the struggling, hidden mass of men. The modern preacher wants to uplift them by going out among them and

bringing hope into their darkened ways. There is another aspiration, no doubt, in his heart and that is "for the subordination of earthly passion and of personal earthly joys." The first aspiration is humanitarian, the second ascetic; and with them is sometimes combined a third, the aspiration to know, an intellectual aspiration; and by an aspiration to know I do not mean the hunger for the knowledge as a matter of selfish enjoyment or as an end in itself, but as a help towards constructive and permanent Christian leadership. However eloquent the present-day preacher may be, he will soon learn that in our own practical time the eloquence of deeds counts far more than any mere eloquence of words. And yet I fancy that the preacher of today, if he succeeded in the widest sense, must feel these three impulses stirring within him, namely, the social humanitarian conscience; the ascetic conscience, which leads him to the desert for prayer; and the knowledge-impulse which urges him to keep intellectually abreast of the age; for the minister of today, especially the young minister, must not forget that congregations have risen enormously in the scale of general education, that standards of culture are higher than they used to be, and that they are going to be still higher.

All this leads me to say that present-day preaching is pre-eminently social, that is, pre-eminently concerned with people and especially with the hitherto neglected people. I am aware that preaching has, in a general way, always been social; and it is the great glory of the dissenters in each age that they have brought religion direct to the people when a state church was paralyzing spiritual activity by formalism or indifferentism. But this age is, so far, above all else a social age. The social consciousness is in bloom; it is not yet in full fruitage, and we are casting about trying to find means to prevent premature ripening. In this direction of the social consciousness, as well as of the social conscience, the church must have a large part. The signs of these social awakenings are on every hand. There is widespread restlessness, mental and social and spiritual. It is not an irreligious age; on the contrary, it is intensely religious. All classes were never before so interested in religion. It is true that religion never before manifested itself in so many ways. It

may be that we shall have to reconstruct our definitions. Men are less willing today to define Religion, but they are living it and talking less about it, and bringing creeds and conduct closer together.

A glance through a list of recent books will convince one that the sociological side of Christianity at present chiefly exercises American writers on religious themes. Following in this trend, more conservative thinkers see the need of the restatement of old dogmas, of the resetting of accepted principles. It is the opinion of many that we are just beginning to have a practical understanding of the Sermon on the Mount as a part of the social program. The immense interest in missions outside of the ministry shows the new world-consciousness, and the new conception of the old word, "neighbor". There may be skepticism abroad, but it is less rampant than it was once, and we are not surprised to hear an English journalist say: "Modern skepticism is the suicide of thought. It is the belief that we can be sure of nothing." It reduces to an absurdity.

But with all our readjustment, we do not need a new gospel. The old gospel fits present-day conditions, and it is the task of the preacher to proclaim it in all boldness and love to this social age of ours. How may a knowledge of modern literature aid him in this? That is the main question here, as preliminary to an answer to which I have deemed it necessary to touch on the three matters of Religion and Morality, Religious Movements and Literature, and one important phase of present-day preaching.

I may be allowed just here to repeat a fundamental statement made in my first lecture, namely, that real literature makes an appeal not primarily to the knowing faculty, but rather to the emotions and the will. Now I conceive that to be true in a general way of preaching. The successful preacher must touch the deeper emotions and cause the will to act; for without will-action stimulated feeling vanishes into thin air, or hot air, and the last state of that man is worse than the first. Preaching, of course, makes more use of the will than literature. Preaching is not, except in mission fields, specially concerned with mere intellectual enlightenment, with the contribu-

tion of knowledge. As a rule men know more than they feel or will.

Moral earnestness and high seriousness are primal requisites in poet and preacher. The poet and the preacher are kin in many ways, and they should know each other more intimately. I think they have never been so nearly related in spirit as in the nineteenth century. Mrs. Browning somewhere speaks of great poets as "the only truth-tellers now left to God, the only speakers of *essential* truth, opposed to relative, comparative and temporal truths, the only holders by His sun-skirts, through conventional grey glooms." This is high praise, indeed, and must be taken with some allowance; but it is not far wrong as a description of an ideal preacher in an age like ours. Let us consider some of the messages of nineteenth-century poetry and of nineteenth-century prose.

The two forms of literature which had a virtual monopoly in the nineteenth century were poetry and the novel. The novel rose about the middle of the eighteenth century and today is master of the field. There was a marked change in the tone of poetry in the last years of the eighteenth century. The cataclysm of the French Revolution is a convenient event for working this change in Western Europe. The heart of the Romantic movement was the humanitarian impulse, the renaissance of emotion, the restoration of sentiment in the Kingdom of Letters after the reign of Formalism, which had chilled "the genial current of the soul" for nearly two centuries. Gray had been chilled himself and just escaped being a Romantic poet. It was, however, left for William Blake and Robert Burns,—the first with his songs about children and lambs and other innocent and neglected creatures, and the second with his peasants and mice and daisies,—it was left for these two poets to bring poetry close to every-day life. But they were not burdened with any special message. Then Wordsworth came, "trailing clouds of glory". The themes of his poetry he himself sums up:

> "Of truth, of Grandeur, Beauty, Love, and Hope,
> And melancholy Fear subdued by Faith,
> Of blessed consolations in distress,

Of moral strength and intellectual power,
Of joy in widest commonalty spread,
I would give utterance in numerous verse."

Wordsworth had definite spiritual purpose in his verse—to illumine the commonplace and to dignify lowly life. In a letter to Lady Beaumont he gave his idea of the mission of poetry, and lovers of Wordsworth know that his poetry fulfills it:

"Its true mission," said he, "is to console the afflicted; to add sunshine to daylight by making the happy happier; to teach the young and gracious of every age to see, to think and feel, and therefore to become more actively and sincerely virtuous." That utterance shows Wordsworth's kinship to Milton, and it gives a pretty good working pastoral program for the minister of today.

Then followed Shelley—"beautiful and ineffectual angel, beating in the void his luminous wings in vain," as Matthew Arnold said,—Shelley with his iridescent dreams of social and political reform, an "insubstantial pageant" soon faded, leaving only a wreck behind, a wraith of luminous mist. Then Byron stormed and fretted and posed and died fighting for Greek freedom.

"Nothing in his life become him like the leaving it."

Then Coleridge, rhythmic dreamer, builder of metaphysical palaces pinnacled, like Shelley's, high in the dim inane, had socialistic visions of Eden restored; while Keats, not stung by the revolting gadfly, sat apart as a worshiper of antique beauty. All these poets were singers of the dawn of a new day of deeds and spiritual struggle. Only Wordsworth was intensely ethical, but Shelley, with all his weaknesses—his childish rebellion against authority, his irresponsible clamors in the face of high heaven—was not without prophetic intuition in regard to the social tendencies of the nineteenth century. Poems like Adonis and Promethes Unbound should be read not only for their ethereal lyric beauty, but for their significant symbolism in nineteenth-century thought.

By the time the young Queen Victoria was firmly seated on her throne, the vague aspirations and almost inarticulate yearnings of the first third of the century found a voice in the two supremely spiritual poets of recent times—Alfred Tennyson and Robert Browning. The career of Tennyson was from a conventional faith, through Doubting Castle, to a triumphant personal faith achieved by struggle with the monsters of darkness. He overthrew Giant Despair, and his victory is celebrated in the prologue to *In Memoriam,* the noblest prayer in our poetry. *In Memoriam* is, of course, a spiritual autobiography, as Victor Hugo's *Les Miserables* is a spiritual biography. The English poet records his own journey from the lowlands of Doubt to the shining uplands of Faith; the Frenchman records an imaginary journey from prison-walls to the gates of the city celestial—almost an allegory, a new Pilgrim's Progress.

In Memoriam is the more personal and therefore more vital —a poet's confession of faith.

Tennyson's great epic poem, *The Idylls of the King,* is at bottom a religious poem, with its recognition of the disintegrating effect of Sin in both individual and national life, where Sense wars against Soul. "The Palace of Art," "The Two Voices," "The Vision of Sin," are profoundly religious. Do you know anywhere in literature a more awful picture of the end of the debauched reveller, that Prodigal Son in Tennyson's allegory, *The Vision of Sin,* who did not come to himself and return to his father's house and for whom, on his death-bed in a far country, some one cried to heaven?—

> "At last I heard a voice upon the slope
> Cry to the summit, 'Is there any hope?'
> To which an answer pealed from that high land,
> But in a tongue no man could understand;
> And on the glimmering limit far withdrawn
> God made himself an awful rose of dawn."

Or is there anywhere to be found better advice to the materialist, who refuses Christianity because he cannot understand it all, than these lines from *The Ancient Sage?*.

"Let be thy wail and help thy fellow-men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
And send the day into the darkened heart;
Nor list for guerdon in the voice of men."

Throughout Tennyson's poetry, from the earlier lyrics to the last solemn hymn—"Crossing the Bar"—three dominant religious truths appear: First, *A personal God.* "Take that away," he is quoted as saying, "and you take away the backbone of the universe." Second, *The freedom of the will.* Third, *Personal immortality.* Tennyson strongly adhered to these three great religious beliefs, the climax of which is faith in the survival of individual life beyond the grave:

"Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet."

But among the poets Browning's voice is the most unfalteringly spiritual, the most energizing in modern times. His health was chronically good. The question, "Is life worth living? did not trouble him. He answered categorically and emphatically "Yes"! He marched breast forward; never doubted right would triumph. He says he was ever a fighter. He glories in action, in achievement rather than in contemplation, has a passion for the Deed, and splendidly stimulates the will. Browning was burdened with a message; and in many respects it resembles some of the heartening calls to service and renewal of spirit which the great heroic Apostle to the Gentiles addressed to the faltering brethren in degenerate centres in the twilight hour of Hellenic culture. Browning spiritualizes the pasions, summons the will from lethargy to activity, values effort more than attainment, and creates hope out of apparent failure. "He is steeped to the finger-tips in radiant hope." He gives a new definition of the word "Success", about the same which Hawthorne implies in his allegory of "the great Stone Face", that success is not to be judged by conventional earthly standards.

"There shall never be one lost good! What was, shall live as before;
The evil is null, is naught, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven a perfect round."

His poetry is a tonic to the weary and heavy-laden. It is full of clarion-calls to young men summoning them to battle, like war-horses of the ancient lyrics sniffing the atmosphere of conflict from afar, and eager for the fray. The reassertion of the Spirit was the need of the age in which Browning wrote, an age when the forces of materialism were drowning the still small voices and when the intellectual pride of scientific discovery was setting men adrift upon a wide, wide sea. It was a time of transition, and the poet's voice cheered men while they were puzzled about the so-called conflict between Science and Religion, until they could readjust themselves to new conditions and come to understand that the God of Revelation is also God of the natural world.

I do not know anywhere in poetry more solemn, comforting words than those in "Paracelsus"—words which Chinese Gordon repeated as he went cheerily to conflict and to death:

"I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not; but unless God sends his hail
Or blinding fireballs,sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird. In his good time!"

Indeed, the poetry of Browning is militant poetry and leads us out of the study into the world of men where the present-day preacher must go. In a social age the cloistered life is an anachronism. The clash of the conflict reaches the study, and out the man of God must go to work for the righteousness that exalts a nation—purer laws, sober communities, civic reforms physical, moral, mental—all potentially contained in the mes-

sage of Jesus to the doubting John. This note of inner conflict, symbolizing the outer, is the central note in Browning's poetry; and if one had to choose a passage expressing it, these lines from *Bishop Blougram's Apology* would best reveal the poet's sense of God's interest in man and also of Satan's. Between the opposing forces man, through conflict, finds his real selfhood:

> "No, when the fight begins *within* himself,
> A man's worth something. God stoops o'er his head,
> Satan looks up between his feet. Both tug;
> He's left, himself, in the middle. The soul wakes
> And grows. Prolong that battle through his life.
> Never leave growing till the life to come."

And not even then, I gather from the poet's words elsewhere. Browning would have a man realize who he is, and through that higher self-consciousness aspire to an infinite possibility. It is a kind of new birth of personality. We believe, and rightly, that a man must be born again if he would enter into the highest conception of the kingdom of God—the old and yet ever-recurring miracle that puzzled Nicodemus so. And we believe, too, that the new birth brings with it the obligation of steady and indefinite growth. This is very like the theme of the finest utterances of the clearest singer among the Victorian poets.

There were other poetic voices, to be sure, in those years when Tennyson and Browning were asserting the supremacy of spiritual things: Arnold, with his saddened sense of loss of faith; Mrs. Browning with her minor notes of love's undying sway in human hearts; Rossetti and Morris with their sensuous wanderings in a Paradise of Mediaeval Art; and Swinburne, academically remote; but these had no stirring message for heavy-laden men. They do not kindle the soul. Mrs. Browning alone is deeply spiritual in lyric tones. Let the young preacher seek, first of all, the message-poets and make them his familiar friends.

As the last century grew to its maturity, it became evident that two great forces controlled its democracy. One was In-

dividualism, or the vital conviction that "a man's a man for a' that." Each separate life became sacred. For the first time it was generally felt to be proper that every man should have a square deal, that there should be no "under dog." The other force was Socialism, or a realization of the sacredness of the collective life. There dawned a sense of kinship between hitherto separated classes. It was a new sort of chivalry, an obligation of the stronger to help the weaker, a rediscovery of the truth that a man is his brother's keeper.

Out of this democracy of the individual and of the mass was born into the world of letters the modern novel, the most democratic, the most social form of literature known to man. It was the outward growth of a general social ferment in the first third of the nineteenth century. Two ministers of the Church of England were among the stirring leaders of the new movement for social betterment—Charles Kingsley and Frederick Denison Maurice. Kingsley wrote two novels of passionate protest against the church's neglect of the outcasts from society.

Following this earlier literature of protest against neglect of the lower classes and the arraignment of the church and politics for this neglect, came a flood of humanitarian novels, social studies with distinctly reformative purpose. Dickens was of course the most conspicuous of these, with his revelations about workhouses, debtors' prisons, pawnbrokers' shops, hovels of the poor, the laws' delays, dark streets and dark alleys of London, lurking-places of vice, crime, and pain. He became the advocate of the down-trodden and oppressed, and through him the heart and conscience of England spoke.

Not, however, until George Eliot do we find a passionate, moral earnestness in fiction concerning itself with flesh-and-blood men, women and children. She was virtually the creator of the social consciousness in our fiction, for she gave to lowly lives a certain dignity and treated them with the sympathy which comes from a sense of human brotherhood. Moreover, George Eliot insistently taught the transforming power of regenerative self-sacrifice both for the individual and through the individual for society. Thus, she says in the closing sentence of *Middlemarch,* which is pre-eminently a social study: "The

growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs." The Christian motive of these "unhistoric acts" George Eliot's unfaith kept her from duly emphasizing. And yet of all our great novelists she was to me the most atmospherically spiritual. Her heart was better than her head when she came to analyze personality, and the human soul was a very musical and a very sacred instrument to her. You remember what Mr. Cross says in his life of George Eliot about her reply to the question as to how she came to write such and such moving passages: "She told me," says he, "that in all that she considered her best writing there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting."

This recalls Tennyson's regular answer to the same question about where he got the lofty idea in any fine line or passage: "Oh, it just came to me." He did not attempt to explain. He couldn't. The glory of nineteenth century poetry and fiction is that it is so often burdened with a spiritual message, and that back of the message there is a not-human something moving the poet to speak out a truth to which our spirits instantly respond.

"As the tide on a crescent sea-beach, when the moon is new and thin,
Into our hearts, high yearnings come welling and surging in;
Come from the mystic ocean, whose rim no foot hath trod:
Some call it inspiration, but others call it God."

In these novelists of the last century we see the rise of a powerful social consciousness which in latter writers developed into a true social conscience. Back in the eighteenth century France had her Rosseau in whom the social consciousness awakened, reaching its volcanic acme in the French Revolution. In Victo Hugo the social conscience was aflame, and we feel the hot indignation of the author of *Les Miserables* at the

criminal indifference of society toward the weak and oppressed. Tolstoi has been preaching powerful sermons for several decades against social and political crimes in darkest Russia. The very heart of his message is in that little book *Master and Man,* with its brief history of a soul redeemed from greed to saving love. It is a powerful illustration of the text: "Greater love hath no man than this, that a man lay down his life for his friend."

In England the social conscience found its most direct and powerful utterance in Carlyle, Ruskin, Kingsley and Maurice. Carlyle, as we know, fulminated against the industrial injustice of his day, growing, as he thought, out of the cant, insincerity and irreligion of a society based on outworn class-distinctions; and yet he had no deep faith in democracy, he offered no practical solution—he simply indicated society. He was a peasant-prophet crying out against shams. But by sheer vehemence of preaching he made men think.

Ruskin went among the workingmen of England, and with impassioned appeal tried to arouse in them a desire for beauty, and for soap and the paint-brush as means of grace. He proclaimed the gospel of Art for Man's sake. He worked for aesthetic sanitation; and his glowing speech, luminous with the familiar imagery of the Bible, did help the cause of moral reform in England.

But a deeper remedy was needed. Social reformers in all ages have relied too much on outward applications. They too often forget that sin is a worse disease than smallpox or leprosy, and that the permanent cure for social ills is to be found in the new-birth of the individuals who make up society—high and low. Society is not sound so long as there is one unsound individual. The only kind of socialism we need is Christian socialism, a very old kind, beginning among some fishermen a good many centuries ago, and having as its motto:

"Unto the least of these my brethren." And that is where we are today, and that is where the message of you preachers is having its most telling effect. The keynote word of our age is *Service.* It is a new note in literature, but an old note in Christianity; and in the nineteenth century Christianity and

Literature came closer together than in all the centuries before. The dedicated life became the heroic life in poem and novel. It was no longer the mail-clad warrior showing physical prowess amid the clashing din of battle, who had a monopoly of interest in the books. The Redcross Knight, in "dear remembrance of his dying Lord," has come again, but not this time to feudal tournaments, but in lowlier fashion "to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind and to set at liberty them that are bruised." It is a new ideal in Literature, an ideal for which Literature had to go to Christ. The new warrior in Literature is the "Happy Warrior" of whom Wordsworth speaks:

> "Who is the happy Warrior? Who is he
> That every man in arms should wish to be?
> It is the generous spirit who, when brought
> Away the tasks of real life hath wrought
> Upon the plan that pleased his boyish thought:
> Whose high endeavors are an inward light
> That makes the path before him always bright.
>
> * * * * * * * *
>
> Who, not content that former worth stand fast,
> Looks forward, persevering to the last,
> From well to better, daily self-surpast.
>
> * * * * * * * *
>
> This is the happy Warrior; this is he
> That every man in arms should wish to be."

This is an old warfare in Christianity, but late in getting itself glorified widely in literature. I say again, therefore, that the literature of a social age and the preaching of a social age touch each other closely. Men and women have never been so deeply interested in the personality of Christ as they are today, when the humanity of the Master permeates all our thinking and our conduct. The greatest poetry and the greatest prose in our modern English literature emphasize the fact that the divine personality, Jesus Christ, is the perennial fountain of the

world's life. That is what Robert Browning, the most emphatically Christian of our past recent poets, means when he exclaims:

> "Where is the point where Himself lays stress?
> Does the precept run, 'Believe in Good,
> In Justice, Truth, now understood
> For the first time'?—or, 'Believe in ME,
> Who lived and died, yet essentially
> Am Lord of Life'? Whoever can take
> The same to his heart and for mere love's sake
> Conceive of the love,—that man obtains
> A new truth."

BOOK REVIEWS.

I. NEW TESTAMENT.

Our New Testament: How Did We Get It?. By Henry C. Vedder, D.D., Professor of Church History in Crozer Theological Seminary. Cloth. 388 pp. 1909. The Griffith & Rowland Press, Philadelphia. $1.00 net.

The author of this volume demurs to the announcement which had gained currency and credence that his work is "an answer" to "The Formation of the New Testament" by Dr. George H. Ferris, of Philadelphia. It professes to be a historical investigation and not a work of apologetics or polemics. Still, as the author admits, it reaches a totally different conclusion as the result of the inquiry. "To tell the story of the Canon with an accuracy that will deserve the approval of scholars, yet with an element of interest that will gain the attention of busy men," is the avowed purpose of the book. We are constrained at first flash to say that the author has achieved his twofold purpose—he has written what seems to be a severely accurate and yet an interesting book. In a few cases only has he singled out Dr. Ferris' book for comment, where errors as to fact seemed to demand it; but in this respect he has treated it only as he has treated the writings of Harnack and Jülicher and even Westcott and Gregory, each of whom he shows has erred at times, in fact or in inference.

One of the chief merits of the book, indeed, is that the author has the insight and the courage to go his own way, even at the cost of taking issue with the greatest of New Testament scholars and church historians. In opposition, not to Dr. Ferris only, but to some of the most noted of recent investigators in this field of research, who emphasize the authority and influence of the bishops in the formation of the canon, Professor

Vedder argues convincingly that the laymen must have played no unimportant part in the matter. They "were a force that had to be reckoned with" (p. 249), and "we should make a great mistake to assume hastily that the laymen, the great silent host of believers, had no influence in these matters" (p. 257). Here he tends to side with Zahn rather than with Harnack in the controversy. He assumes nowhere the air of infallibility, but bespeaks the friendly severity of the reader in dealing with his errors. "Only by repeated investigation, and as frequent comparison of conclusions, can the facts and their interpretation be ultimately established." And he modestly adds, "It is glory enough for any of us to have contributed even one small stone to the temple of truth."

The author may be classed with the "conservatives," but there are some positions taken by him that will be as surprising to some readers as any in Dr. Ferris' sensation-making volume: for example, that in the formal sense there was no such thing as a "closed" canon; that it was gradually and apparently rather uncertainly formed, the sub-consciousness of the church or churches deciding on certain books and rejecting others, this finding only declarative and not authoritative voice in the church councils; in short, that the New Testament, like other organisms and institutions, illustrates the law of the survival of the fittest (pp. 209, 351). The books won their unique place as "canonical" only because in actual use they were found to deserve it. The capacity of a book to edify was certainly the first accepted test of canonicity (p. 317 cf. 2 Tim. 3:16). Unanimity in the churches was not produced, as some would still have us think, by ecclesiastical authority. If Episcopal agency were much more in evidence than it is, we should still be compelled to view it as only the orderly way in which the inward conviction of the people found formal expression. "The decided factor, in the long run, in the case of every book that claimed to be Scripture, was the concensus of Christian experience in the whole church, and for more than a single generation; that it possessed an exceptional divine quality which fitted it 'for teaching, for reproof, for correction, for instruction which is in righteousness.'" "The canon never was

'closed,' except in the sense that a time came when production ceased of books that the Christian consciousness recognized as belonging in the class with those that constitute the canon."

The author anticipates objection and argues that "the subjective test" is not "dangerous," for "the only convincing evidence for the inspiration of any book is the character of the book, the appeal that it makes to the spiritually-minded reader." After all the true foundation of a Christian's faith is not a book, but a person. Not the New Testament, but Jesus Christ, is the corner-stone upon which we are built.

GEO. B. EAGER.

Epochs in the Life of Paul. A Study of Development in Paul's Career. By A. T. Robertson, A. M., D. D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. New York. Charles Scribner's Sons. 1909. Pages 337. Price, $1.25; postpaid, $1.39.

"The Charm of Paul" was never more powerful in the Christian Church. Jesus excepted, none of its founders retains quite so strong a hold upon the church. Men are striving to sound the depths of his character and the significance of his works with more science and earnestness, perhaps, than in any preceding age. Splendid minds are employed upon this task in every section of the Christian world. It is a laudable ambition that has induced Professor Robertson to enter such a difficult and engaging field. I applaud alike the daring and the success of his enterprise.

He belongs to the theologians of a new age and type. He possesses ample stores of learning, clear vision, keen criticism and right poise of judgment. He is a member of the republic of letters. What he shall put forth will be received with respect in America and England and Germany, and the position of our Baptist people will likely be judged, to a considerable extent, from the nature of the work which he has done. This is a large responsibility; a responsibility that does not belong to many of our leaders. The

author is, therefore, duly solicitous to be on the safe side; to practice constructive and to avoid destructive criticism. But he has looked the difficulties of the subject squarely in the face. "One must not fall into the error of thinking that no difficulties exist about the narratives of the more common miracles" (p. 182), is an utterance that casts a flood of light upon the daily labors of the study table. "Do we have in the New Testament the Christ of dogma or the Christ of fact? One cannot complain at questions like these" (p. 86). Neither does he ignore them. "The battle will never cease to rage around the question of Saul's conversion so long as Christianity has a voice raised against it" (p. 50).

Sir W. M. Ramsay is far and away the foremost leader in Pauline studies. His researches are based chiefly upon history, and very slightly upon philosophy. That is eminently a British trait. It has also been the foundation of many another British success. If Ramsay had lived in Germany he would have studied first to invent a philosophy, and upon the basis of this philosophy he would have reconstructed the life and works of Paul. The achievement of Sir W. M. Ramsay reminds one of the advances that have lately been made in Mathematics beyond the learning of Euclid, and in Logic beyond the learning of Aristotle. That way lies in the East. Go thou and do likewise. But it seems almost impossible for feats of that kind to be performed outside of Great Britain.

I seem to be most enamored with the chapter on "Saul Learning Christianity". If I am any judge the author has done his finest work in Chapter IV. At least he appeals to me most successfully in that place. It is here that the scientific theologian appears to the best advantage. Here is fineness of learning and dignity of consideration. Next to Chapter IV. I have been attracted by the Chapter on "Paul the Teacher of the Churches" (Ch. IX.). The treatment of the "Statesmanship of Paul" in his struggle with the forces arrayed against him at Corinth is very engaging, to say nothing of the careful discussion of the question of a "lost letter".

"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city" (Acts 22:3). The

criticism of the Acts is so elusive and so difficult that I fear to take a hand in it. However, I must lay more stress on the above passage than Professor Robertson. If Paul was brought up in Jerusalem, it appears to me likely that he was brought up by his father and mother. Did the entire family to which he belonged depart from Tarsus and settle in Jerusalem? That was likely true of the father and mother and of one sister. Possibly there may have been other sisters and brothers in Jerusalem. How old was Paul when he quitted Tarsus? Could he have been a child in the nurse's arms?

May not that be the reason why "the life at Tarsus still remains obscure to us", and why he was "loyal to the traditions of Palestine?" But one is surprised at the small amount of Latin culture that Paul obtained in Jerusalem. It made a poor show beside the Greek culture that he possessed. Did he write the Epistle to the Romans in Greek because he had but little Latin? or because the persons to whom it was addressed had but little Latin?

"In the mind of Paul a universalized Hellenism coalesced with a universalized Hebraism." This is a suggestion of Ramsay which Prof. Robertson cites on two occasions (p. 22 and p. 72). It opens wide vistas of development. It has a suggestion of cosmopolitanism, and the deep religiosity which Paul displayed could have flourished only with difficulty in an atmosphere of cosmopolitanism.

There were no apostles in the church at Antioch at the time when Paul and Barnabas were separated to the work of missions. The only officers mentioned were prophets and teachers (Acts 13:1). Paul and Barnabas were first called apostles at Iconium, and later at Lystra (Acts 14:4 and Acts 14:14). Could it be possible that both of these were Apostles in one and the same sense, and that both arose to that dignity only after the triumphs of their first missionary journey?

When I read Hausrath's "Viercapitel Brief des Paulus an die Corinther", many years ago, I became attached to the view that 2 Cor. Chs. 10-13 must be the so-called "lost letter", and that Titus bore that letter from him to the Corinthians. I have gone over the question again with Professor Robertson, and with en-

tine respect to better judgments I yet incline to that opinion. There are difficulties in any position that may be assumed, but the view of Hausrath still commends itself to my mind.

Following the authority of the Index, I count forty-two references to Ramsay, twelve to Findlay, twelve to Sabatier and eight to Stalker. These indicate the authorities upon which the author has chiefly leaned. They are all modern and eminent men. No scholar among us is better endowed and equipped to stand in the company of these and other fine authorities, or is more entitled to speak his judgment before them. He has reflected credit upon himself and upon us all. Let us hope that his work will be received with the favor that it deserves in our own country and in other lands. The supreme lesson of it: "No word about Paul is complete that does not lay stress upon his mysticism," is repeated upon the closing page so that all may discover it; and on many other pages. It was that which gave Paul fame and usefulness. It made him the greatest interpreter of the life and teachings of Jesus. It has made the fortune of many another man.

The volume is an admirable specimen of the book-maker's art, but some errors have been overlooked in the printing. On page 116, five lines from the bottom, the word "off" has been omitted; on page 136, five lines from the bottom, the word Galatians has been misspelled; on page 145, line seven from the top, the word Epistles is in the plural when it should be in the singular number, and in the Index, page 329, Findlay is written Findley.

The book is a monument "To the Memory of John D. Robertson, Brother Beloved and Servant of Christ". It would afford some compensation for untimely decease if one could but have his name and worth perpetuated by such a tribute.

William H. Whitsitt.

The Beginnings of Gospel Story, a Historico-critical Inquiry into the Sources and Structure of the Gospel according to Mark, with expository notes upon the Text for English Readers. By Benjamin Wisner Bacon, D.D., LL.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. New Haven, Connecticut. Yale University Press.

The general character of this work may be judged from the following from the preface: "The real interest of our time lies no longer in the exact apprehension of the sense the writer of 70-90 A. D. may have given to the evangelistic tradition. We no longer attempt to say, Thus the sacred writer conceived the event to have been, therefore thus it was; for we have four sacred historians, no two of whom conceive the event in just the same way. The point of real interest for our time is at least a generation earlier. What was the event which gave rise to the story? Through what phases has the tradition passed to acquire its canonical form? Such have been the burning questions of modern scholars in respect to the historic origins of the Christian faith, and the intelligent layman is entitled to expect that he shall not be put off with mere exegesis. He will not be satisfied to be told, Such and such is the sacred writer's meaning. He demands an opinion on the question, Was it so, or was it not so? What was the common starting point from which the varying forms of the tradition diverge?

It has been the endeavor of the present commentary to give an answer to such questions with absolute frankness, without mental reservation, in terms intelligible even to the student unfamiliar with Greek and ignorant of the course of technical discussion, leaving it to the reader himself to decide whether the discussion of such questions is serviceable to religious faith."

The method applied, that of "pragmatic values," is thus explained: "The key to all genuinely scientific appreciation of biblical narrative, whether in Old Testament or New, is the recognition of motive. The motive of the biblical writers in reporting the tradition current around them is never strictly historical, but always aetiological, and frequently apologetic. . . . . It follows that a judgment of the modifications which the tradition, or any part of it, may have undergone, to have any

value, must take account of the actual conditions, the environment, under which the tradition developed to its present form. Herein lies the occasion for applying to the criticism of the Gospels the same principle which the great Graf-Kuenen school applied to the historical tradition of the Old Testament."

This means, of course, that this particular type of criticism has now come over to the New Testament, as has long been seen to be inevitable. Wellhausen himself entered the New Testament field some years ago and Professor Bacon follows jauntily in his steps. And with what result?

Well, we have long been familiar with the symbols E, J, P, D, R, etc., in Old Testament discussions. Here we are introduced to P (an early Petrine narrative), Q (a document not necessarily the Logia, combining some narrative with a type of teaching which gives a strongly humanitarian view of Jesus), Q^{MT} and Q^{LK} (sources used independently by Matthew and Luke), X (an unknown source), and R (the actual author of our second Gospel, a man of the radical Pauline type). To such symbols there can be no possible objections. They are convenient and enable one to state in clear and simple fashion his opinion of the sources and purpose of the book. Professor Bacon's general view of this Gospel is that it was produced between 70 and 75 A. D., and that the author, a thorough-going Paulinist, used the current common source of Matthew and Luke (Q) to embellish and supplement an earlier and simpler narrative which, not from tradition only, but from its intrinsic characteristics, may be appropriately designated as Petrine (P).

This the Professor holds in substantial harmony with the now common synoptic theory that Mark forms the literary groundwork of Matthew and Luke, who however independently of each other added to it other material borrowed from Q. Matthew he would date soon after Mark.

And how about the historical reliability of the book? We have become familiar with the terms legend, myth, error, etc., in Old Testament discussions. Does Mark fare any better? A few brief quotations will suffice for answer:

"The account given by R of the Baptist's fate is in the highest degree inaccurate and legendary"—"the very pattern of

legend." Evidence of this appears "in the flagrant historical errors." "A more complete tissue of absurdities would be hard to frame than the story thus interjected by Mark." So much for the historicity of Mark's account of the Baptist's death. Similar quotation might be made touching the experiences of Jesus on the cross. The cry 'My God, my God, why hast thou forsaken me' "has no real place in history. "It is an interpretation in terms of Ps. 22:1 of v. 37" following—"And Jesus uttered a loud voice, and gave up the ghost." This, of course, is the kind of thing that Strauss indulged in so fully. They believed that Jesus was Messiah and began to credit to him all the things that in their judgment the Scriptures predicted of the Messiah. The account of the resurrection fares little better. In this gospel the early Petrine narrative "is becoming less spiritual and more crassly material."

It is unnecessary to indicate more fully the author's attitude on the historical reliability of this gospel. According to him, the gospel is written by an ardent Paulinist, who, in defence of Paulinism, feels free to ascribe to Jesus words and deeds that have no real historical foundation, to lay hold on any floating story, embellish it to suit his purpose especially with Old Testament psalm or story and incorporate it in the life of Jesus.

Of course, if these things are true, we must accept them, whatever the consequences may be. But are they proved? Not here, certainly. Assertions are made, but no demonstrations are given. Professor Bacon, however, does not profess to give processes and reasons, but only results. That, strange to say, is uncommonly common, with the result that it is not easy to get into one's hands a clear simple statement of the reasons. One cannot but think that it is mostly assertion. It is time that the actual reasons were stated in such a way that the ordinary man can see and weigh them. It is surprising to find how flimsy the reasons often prove to be.

For example: anachronisms are here freely charged. One is that Mark places the title "Son of Man" in the mouth of Jesus in the story of the paralytic. The author believes that the significance attached to the title in this passage is the one understood by Christians forty years later, and that it could not

have been understood by the bystanders at the time. But suppose we grant that the bystanders did not so understand; does that prove that Jesus could not have used it? Certainly not if the gospels themselves are of any weight in such a matter, for they represent him again and again as saying things which were not understood at the time. Moreover, what is there impossible or improbable in the idea that Jesus uttered words that would stir enquiry, as this very term evidently did, or that would have light thrown on them by the very action he was about to perform? Neither Professor Bacon nor anyone else is justified in charging any reputable author with anachronism, unless he can support it with clearer proof than this. Mark has a right to protest against that kind of treatment, and none of the cases of anachronism here alleged are any better supported than this.

It is quite understood that Professor Bacon regards historical accuracy as unnecessary to the conveyance of a religious message. But there are cases here where even the religious message is represented as distorted. Surely the atonement comes very near the heart of religion. Commonly these days Paul is represented as the one who has switched us off the track of the clear ethics of Jesus. Professor Bacon finds in Mark (or rather R, for he may or may not be Mark), one who outdoes Paul in this. Take this quotation, for example: "Paul never employs this Isaian 'Scripture' (Isaiah 53) and avoids the immoral crudity of the preposition 'instead of' (anti) by which the view is expressed." Is that quite ingenuous? Nay, is it true? In 1 Tim. 2:6 Paul uses the expression *ἀντίλυτρον ὑπὲρ πάντων*. Moreover, does not the logic of 1 Cor. 5:14f require the substitutionary thought as being at least involved in *ὑπέρ*. On the same page (149) we are told that "contrary to a widespread impression the comparison implied in the word here rendered ransom is unknown to Paul," that "the stem occurs nowhere in the Pauline Epistles but Tit. 2:14." But what about 1 Tim. 2:6 already referred to? There is a compound of this very word. And has the Professor never read Col. 1:14, Eph. 1:7, nor the great classical passage Rom. 3:24f? Assertions like that are simply amazing.

Further, any unsophisticated reader would surely be sur-

prised, after reading the author's criticism of Mark here, to be informed that Matthew uses the very same preposition in 20:28.

The learned Professor is flatly wrong here. He becomes absurd when on p. 156 he represents Matthew, so misrepresenting the facts as to make Jesus ride two animals because, forsooth, he uses the words "an ass, and a colt the foal of an ass."

The fact is like too many critics of the day, Professor Bacon sees mistakes altogether too easily. He is entirely too dogmatic in many places. He illustrates repeatedly how extremes meet, for he becomes wildly allegorical in his interpretations. His work would make disappointing reading for an intelligent Sunday school teacher who might come to it seeking help for his class. And it will be out of date very shortly. Otherwise it would be worth while to point out the misprint of 4 for 5 at the top of page 61. Yet one cannot but admire the industry which is shown on every page and regret that it is not more wisely directed. J. H. Farmer.

The Participle in the Book of Acts. By Charles Bray Williams. The University of Chicago Press, Chicago. Pp. 80. Paper. Price, postpaid, $0.54.

The work is divided into two nearly equal parts, the one carefully collating and clearly presenting the facts concerning the use of the participle in the book, the other giving the inferences to be deduced from these facts. The author shows excellent scholarship and his inferences are drawn with good judgment. The result is a creditable and valuable piece of work which must be reckoned with by anyone who deals with the authorship and sources of the book.

Touching authorship, Mr. Williams reaches the following conclusions: "The similarity between the participial usage of the two books (the Third Gospel and Acts) is so great, notwithstanding different kinds of sources in the two, as to point unmistakably to one author for the two books." "The participial usage seems to substantiate, in a collateral way, the conclusion

that the original author of the 'We' sections is also the final author of the Book of Acts." "If Luke the physician and missionary companion of Paul be the author of the Third Gospel, then it is very likely from the participial usage, that he is the author of the 'We' sections and of the Book of Acts."

As to sources, the author accepts four main sources as in harmony with the participial usage. These are: The Jewish-Christian written source, the Hellenistic-Christian written source, the 'We' document, and unwritten Jewish-Christian tradition.

The author adopts the three-fold classification of participles—the ascriptive, adverbial, and complementary. Personally, I should prefer, since the participle is a verbal-adjective, to make simply the two-fold division adjectival and verbal and classify the complementary under the latter. There is no addition made to our knowledge of grammar here. Professor Williams rightly accepts the view that the participle in itself denotes only the state of the action and that the time must be judged from the context. In six passages he regards the present participle as referring to future action. He does not commit himself on the question as to whether the aorist ever refers to subsequent action except in 25:13, which he regards however as a false reading for the future. That, however, is easily explainable as identical action.

On the whole this is a thorough and satisfactory dissertation, and is sure to find a place in the library of every one who wishes access to important facts touching the language of the New Testament.

J. H. Farmer.

Jesus of Nazareth—A Life. By S. C. Bradley. Boston, Sherman, French & Co. Pp. 575. Price, $2.00.

It is first to be noted that this is not a "life," in a proper sense of the word. It is merely a romance of such a sort of that to any reverent reader the effect cannot but be painful, and to the uninstructed or unthinking it may be dangerously misleading. The facts as to Jesus which the Gospels furnish are either ignored entirely or are presented in such a fashion as to make a

wholly erroneous impression. It can only be said that, great as may sometimes seem, the difficulties which the Problem of Jesus presents according to the view of him which the ages have held, they are incomparably less than would be presented, did we think that such an one as we are shown in this book had been the founder of Christianity and the Master of apostles, martyrs and saints.

DAVID FOSTER ESTES.

At Jesus' Feet. By J. R. Gunn, author of "Redemption of Destitute Childhood." 1908. The Anderson Printing Co., Macon, Ga. Pp. 183.

In this book the young and earnest pastor of the Baptist Church of Madison, Ga., gives to the world sixteen discourses, the book taking its title from the first, which fairly suggests the preacher's temper throughout. He has chosen important topics, in worthy contrast to the merely novel, or at best unimportant subjects often chosen by preachers in these days. "Divine Authority and Power of Jesus," "Discipleship," "The Child's Saviour," "The Immortality of the Soul," are sample themes, and these really important subjects are treated in a simple, direct, earnest manner and style which cannot but be attractive and helpful to many. The author says of these discourses in his preface: "The blessing of God was upon them in their delivery, and many of my congregation have testified of the help received. I am sending them forth with the hope and prayer that He whom they seek to honor will continue to use them in a wider sphere." Doubtless this hope will be gratified.

DAVID FOSTER ESTES.

The Teaching of Jesus About the Future According to the Synoptic Gospels. By Henry Burton Sharman, Ph.D., Instructor in New Testament History and Literature in the University of Chicago. University of Chicago Press. 1909. Pp. xiv., 382. Price, $3.26 postpaid.

The object of the author is to ascertain the exact teaching of Jesus in reference to the events "subsequent to the final sever-

ance of relations between Jesus and his disciples." The method is painstaking in the extreme. Holding that it is possible to identify the documents used in the composition of the Synoptic Gospels, the author first identifies as such documents: (1) a document identical in large part with our Gospel of Mark; (2) a Galilean document used by both Matthew and Luke, and containing the material standing in Luke 3:7-15, 17, 18; 4:2b-13 (14, 15), 16-30; 5:1-11; 6:20-49; 7:1-8:3; (3) a document called the Perean document, also used by both Matthew and Luke, and in whole or part identical with Luke 9:51-18:14 and 19:1-28; (4) a document used by Matthew but not by Luke, presumably the Logia of Matthew; and (5) additional sources used by the first and third evangelists.

These various documents are compared with each other, and the materials not found in our Gospels are compared with the documents in a first chapter occupying a hundred pages. Then on the basis of this comparison, the alleged teachings of Jesus are considered in minute detail in reference to the Destruction of Jerusalem, the Rise of Messianic Claimants and the Son of Man, the Final Discourse of Jesus on the Future, the Day of Judgment, Life after Death, the Kingdom of God and The Church and its Institutions. The result of this prolonged and detailed comparison of passage with passage is to show that the author of this book fails to accept as really the teaching of Jesus much which is given as such in the Gospels.

The chief criticism to be made on this work relates to its extreme subjectivity. There is no possible way in which the conclusions of the author can be proved true or untrue either as to the extent of the documents or as to their character in general or in detail. Using the same material and method another scholar might come to markedly different conclusions. While the book is admirably printed, and is valuable as an illustration of the methods which it employs, any readers other than trained and independent students may easily overestimate the finality and consequently the value of the results which it attains. To very many the probability of error on the part of a modern student would seem immensely greater than on the part of an

ancient investigator working with the carefulness which Luke claimed for himself. DAVID FOSTER ESTES.

Among the Gospels and Acts. Being Notes and Comments Covering the Life of Christ in the Flesh and the First Thirty Years' History of His Church. By Peter Ainslie. Baltimore, Temple Seminary Press, 1908. Pp. 405. Price, $1.50.

The author of this book has for seventeen years been minister of the Christian Temple, Baltimore, and is widely known as an earnest and effective worker. In this book he attempts "to make a practical classification of the material in the Gospels and the Acts," and accompanies this classification with various geographical, historical and theological notes and comments. The work makes no pretence at learning or originality, but is simple, almost commonplace and superficial in character. Yet from this very fact it may be helpful to a greater number of persons than if it were more formal, fresh and thorough.

The author begins his book with a quotation from a private letter of the late President Grover Cleveland, which deserves to be widely read and marked. He wrote: "I very much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling off in our appreciation of this study. I do not believe as a people that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship, and a true apprehension of the power and wisdom and mercy of God."

DAVID FOSTER ESTES.

The Acts of the Apostles. An Exposition by Richard Belward Rackham, M.A., of the Community of the Resurrection. Fourth Edition. 1909. Pages cxvi., 524. Methuen & Co., 36 Essex Street, London, England; Edwin S. Gorham, Fourth Avenue and Twentieth Street, New York.

The first edition came out in 1901 and now a fourth is de-

manded. The book has proven itself to be useful. It is particularly timely, this new edition, since the Sunday school lessons for 1909 concern themselves largely with Acts. The plan of the book makes it specially serviceable to Sunday school teachers since it is in the nature of a flowing narrative rather than of detailed comment on separate points. The style is clear and the scholarship unquestioned. The volume belongs to the Westminster Series of Commentaries edited by Dr. Walter Locke, Warden of Keble College, Oxford. The introduction itself covers a hundred pages and is very satisfactory indeed. He argues for the early date of Acts while Luke was with Paul in Rome about A. D., 63. This has always seemed to me the most sensible view, and even Harnack considers it possible. Rackham divides the book into two parts, the Acts of Peter (I.—XII.) and the Acts of Paul (XIII.—XXVIII.). There is some justification for this, though, of course, Peter is not the leading figure in all twelve chapters. I do not agree to the view (p. 246) that Paul circumcised Titus, but Rackham is not alone in that view. The beautiful map of the Eastern Mediterranean is secured from Ramsay's St. Paul the Traveller. The book is a worthy treatment of a great subject and will edify anyone who is interested in the Acts of the Apostles. That ought to mean every reader of this notice. A. T. Robertson.

High Priesthood and Sacrifice. An Exposition of the Epistle to the Hebrews. By William Porcher DuBose, M. A., S. T. D., Professor of Exegesis in the University of the South. Longmans, Green & Co., New York. 1908. Pages 248.

Dr. DuBose has made an international reputation as an exponent of the theology of the New Testament. His previous books (Soteriology of the New Testament, The Gospel in the Gospels, The Gospel According to Saint Paul),have attracted wide attention by reason of the independence of treatment, the grasp and power manifest, the spiritual insight shown. Dr. DuBose is not merely a great scholar in the technical sense. He has his own point of view and is able to go over familiar ground and see what is plain enough, but what most scholars

pass by. He is at his very best in the exposition of Hebrews, a very congenial task. "The New Testament too far transcends the possible meaning of the Old to be ever a mere interpretation of it" (p. 12). "There is nothing more reassuring upon the point of the deep spiritual unity and inspiration of the New Testament than the unanimity with which its writers stand upon the supreme significance and necessity of the death of Jesus Christ" (p. 15). "We cannot overestimate, we cannot sufficiently value, the supreme importance of the Old Testament for the proper understanding of the New" (p. 49). Let those extracts serve as samples of the spirit and temper of a really great book. It will repay any man's careful study.

A. T. Robertson.

Fellowship in the Life Eternal. An Exposition of the Epistles of St. John. By George G. Findlay, D. D. Hodder & Stoughton, London and New York. The Geo. H. Doran Co., New York. Pages 431. Price, $2.50 net.

Prof. Findlay is well known as a writer on Paul and the author of various excellent commentaries in the Expositors' Bible, and other books. He is able, careful, well-balanced. The very best qualities of his work are manifest in the present splendid interpretation of the Epistle of John. Westcott is supreme for the Greek text, though Rothe and Lücke are still valuable. But the student of the English and Greek has a treasure in Prof. Findlay's new contribution. It is beautifully printed and a pleasure to read. Dr. Findlay thinks that 2 John was addressed to a church and that 3 John, though to Gaius, really went to the same church. This fact, if a fact, would throw some light on the jealous hostility of Diotrephes. It is a delightful volume. A. T. Robertson.

St. Paul's Epistles to Colossae and Laodicea. The Epistle to the Collossians viewed in relation to the Epistles to the Ephesians. With Introduction and Notes by John Rutherford, B. D., Renfrew. Edinburg, T. & T. Clark; New York. Chas. Scribner's Sons. 1908. Pp. 207.

We have here a fresh and striking treatment of two of Paul's

most interesting Epistles. There is a good introduction. The Greek text of both Epistles is printed in parallel columns, as is the English translation. The comments are very suggestive. The new linguistic knowledge is drawn on to good purpose. The sketch of the Colossian heresy is well done. On the whole one has only praise for the volume.

A. T. Robertson.

Paulus, der Apostel der Heiden. Von Dr. K. F. Noesgen. Verlag von C. Bertelsmann, Gütersloh, Germany. 1908. S. 83. Pr. 60 Pf.

This excellent title book belongs to a series of Biblische Volksbücher called "Für Gottes Wort und Luther's Lehr." It is under the editorship of Dr. Johann Rump, of Breslau. The title indicates that it is a protest against the Volksbücher of the German radicals. The battle rages in Germany and the real Protestantism is not without loyal exponents. The present volume is an able piece of work by the well known scholar, Dr. Noesgen, of Rostock. He does not discuss Paul's life as a whole, but rather the call as Apostle to the Heathen. This phase of his career is handled with clearness and force. The concluding section is devoted to the Gospel which Paul took to the heathen and the power of that Gospel in the succeeding centuries.

A. T. Robertson.

The Cross in Christian Experience. By Rev. W. M. Clow, B. D., Glasgow, Scotland. Hodder & Stoughton, London; Geo. H. Doran Co., New York. 1908. Pages 323.

The Cross of Christ is here set forth in a wonderful manner. It is a series of sermons delivered on the occasion of the celebration of the Lord's Supper. They relate the atonement to the facts of life. The discourses are fresh and forceful. The reader is borne along with interest and his assent goes with the story presentation of the evangelical faith. The book has met with a fine reception and it deserves it. It feeds the soul.

A. T. Robertson.

A Commentary on the Holy Bible. By various writers. Edited by the Rev. J. R. Dummelow, M. A., Queen's College, Cambridge. Complete in one volume, with general articles and maps. The Macmillan Co., New York. 1909. Pages cliii., 1092. Price, $2.50 net.

A great undertaking is here successfully accomplished. The general articles give the new facts of modern scholarship. Various denominations are represented, but the Baptist position on baptism is avoided. The critical position is on the whole conservative with some variations. Much space is saved by not printing the Scripture text. A. T. Robertson.

Jesus and the Gospel. Christianity Justified in the Mind of Christ. By James Denney, D. D., Professor of New Testament Language, Literature and Theology, United Free Church College, Glasgow; author of "The Death of Christ." New York. A. C. Armstrong & Son. 1909. Pages 368. Price, $2.00 net.

Here is a serious, candid, able confronting of the real problems of modern thought in relation to Christianity. Each age has its own problems in addition to some inherited from the past. Time settles much. Dr. Denney knows what is vital, what is pertinent, what is worth while. If we can make sure of Jesus and his mission and message, all the rest follows that is worth holding on to. It is to this central problem of Christ and his own interpretation of himself that Dr. Denney addresses himself. He comes to his task with a complete mastery of the modern attacks upon Christ and the New Testament as the interpretation of Jesus. That is shown at every turn. Dr. Denney takes nothing for granted. He undertakes on purely critical and rational grounds to justify the Gospel as set forth in the New Testament. Any one familiar with modern Biblical criticism will understand at once that a very formidable task is before the author. But he does not flinch. He moves with sure foot through the mazes of synoptic criticism, through the Acts and the Epistles. He finds solid ground. He convinces the reader not merely of his sincerity, of his competency, but also of his success in his great undertaking. This is the book to

put into the hands of a man who has been shaken by skeptical criticism. This is the book for the minister who wishes a modern arsenal for modern critical warfare. The book is not to be read in a hurry. It is too packed with solid thought for that. It will repay slow, leisurely reading and will bear fruit for many days. What a contribution Dr. Denney has made to the heart of the Gospel by "The Death of Christ" and now by "Jesus and the Gospel"! It is a joy to know that the new volume is selling well. It will bless every reader.

A. T. Robertson.

The Philology of the Greek Bible. Its Present and Future. By Adolph Deissmann, D. Theol., D. D., Professor of New Testament Exegesis in the University of Berlin. Hodder & Stoughton, London. Geo. H. Doran Co., New York. 1908. Pages 147.

Prof. Diessmann made a series of lectures to the Cambridge Summer School of the Free Churches (July and August, 1907). These lectures were first printed in The Expositor and were afterwards put into book form. The book is one of great interest to all students of the Greek Bible and gives in the handiest and clearest form the chief facts about the new knowledge concerning the Greek of the New Testament. The discussion of the literature of the subject is a specially valuable feature. The volume will serve as stimulus and also guide to many students.

A. T. Robertson.

Zum Verstandnis des Apostel Paulus. Von K. Kohler. Verlag von Priebatsch's Buchhandlung, Breslau, Germany. 1908. S. 20. Pr. 30 Pf.

This pamphlet gives a very just and well-balanced survey of the elements that went into the making of Paul. Dr. Koehler treats Paul's Jewish Inheritance, his Greek Inheritance, his Original Christian Inheritance, and then discusses the relation between Paul and Jesus. It is really astonishing to find so much of value in such a small paper. A. T. Robertson.

Vollständiges Griechisch—Deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. Von D. Dr. Erwin Preuschen. Dritte Lieferung, S. 322—480; Vierte Lieferung, S. 481—640. Verlag von Alfred Töpelmann, Giessen, Germany. 1909. Pr. 1 M. 80 Pf. für eine Lieferung.

It is a pleasure to note how rapidly Dr. Preuschen is getting on with his New Testament Lexicon. He is now as far as κυριακός. Some of the most interesting words come in this section like ἐπί, ἵνα, κατά. One is only anxious for the time when the entire book will be complete. It is to be noted that the columns (two to a page) are numbered, not the pages. This method makes the reference more exact.

A. T. Robertson.

Einführing in das Griechische Neue Testament. Von Eberhard Nestle. Dritte, umgearbeitete Auflage. Mit 12 Handschriften Tafeln. Vandenhoeck und Ruprecht, Goettingen, Germany. Lemcke and Buechner, New York. 1909. S. 298. Pr. M. 4.80, geb. M. 5.80.

The continued demand for Nestle's excellent "Introduction" is attested by the third edition, now published. It is indeed a most complete and satisfactory treatment of the subject of textual criticism. There is a full presentation of all the salient facts, with a satisfactory bibliography on every important point. Dr. Nestle is master of detail, and the present volume shows well his good points of exact and painstaking scholarship. The first edition was translated into English, as the third one probably will be. The book will be welcomed by many students.

A. T. Robertson.

Studies in the Gospel of John Prepared For Readers of the English New Testament. Designed for Use in Bible Classes, Prayer Meetings and Private Study. By George P. Eckman, D. D., Cinnati. 1907. Jennings and Graham, New York. Eaton and Mains. First Series. Chapters I—XII. Pp. xvi.+303. $1.00 net.

This volume contains twenty-six "studies" as used by the

author in his own work. One can easily understand that their success encouraged their publication. They will be full of suggestion to many a pastor for similar work with his own congregation. They will provide some material for prayer meeting addresses and for sermons. Of exposition in the strict sense not much will be found, and in no degree will this book serve as a critical commentary. It is practical and is more in the nature of adaptation and application than of exposition. There is, however, full recognition of the progress of the thought and good analyses of this thought.

The style of treatment is rigidly uniform. Each "study" has a summary statement of the "argument;" an outline of circumstances and thought of the passage with notes of extempore comments and elaboration; citation of a hymn with one stanza quoted; "Personal Questions," usually two, sometimes three; a "homily" on some subject and text drawn from the passage. This "homily" consists in remarks, illustrations, quotations, application.

On the whole the work is splendidly done, and those who care for this sort of thing will be greatly pleased with this work.

W. O. Carver.

Expositions of Holy Scripture. Fourth Series (six volumes). Psalms (two vols.), Ezekiel and Daniel and the Minor Prophets, Luke (two vols.), Romans. By Alexander Maclaren, D. D., Litt. D. New York. A. C. Armstrong & Son. 1909. Price, $7.50 for the set of six volumes.

One hardly knows what to say in the presence of this magnificent collection of volumes from the pen of Dr. Maclaren. Every volume is pure wheat. There is no chaff. They are expository sermons of the highest order. The main feeling that I have is that of gratitude to God for the gift of Dr. Maclaren to the world and for the carrying to completion of this noble enterprise.

A. T. Robertson.

II. COMPARATIVE RELIGION AND MISSIONS.

Science and Immortality. By Sir Oliver Lodge, F. R. S. New York, Moffatt, Yard & Co. 1909. 300 pp. Price, $2.00 net.

This volume is suggestive, highly useful and—very disappointing. The disappointment is partly in the discursory and disconnected character of the discussions; for the author deceives himself when he fancies that he has been able "to develop a continuous treatment" by revising, rewriting, adding to, and amending articles written for the Hibbert Journal and the Contemporary Review. These articles were not originally intended to constitute parts of a whole, and it is impossible not to see only a mechanical connection now—there is no real unity.

But the disappointment is even deeper. Sir Oliver Lodge's name with such a title as is assigned this work awakens great expectations. In the superficial but very real and very important conflict between theology and science the approaches toward reconciliation usually have been made by the theologians and have been met with the sneer that they did not know science. Now when one of the foremost authorities in the scientific world makes an approach toward theology from the scientific side and proposes to enter the most sacred precinct of immortality, those most deeply interested in religion wait with expectant joy. In this work we soon find that our scientist does not know theology any better, surely, than the theologians know science, and that he does not, after all, build any firm passageway from the region of scientific thought into the land of the spirit. He uses an airship of speculative faith, as the rest of us have done, and we are unable to see that his machine is any more strongly built, any more dirigible, any more proof against the storm winds of "scientific" doubt than those we have been employing since the land of science became so important a little while ago.

The work has four "sections." Section I. deals with "Science

and Faith." Here our author has done his best work, treating in three chapters "The Outstanding Controversy," "The Reconciliation," and "Religion, Science and Miracle." It is much to have so eminent a scientist define for us "orthodox science" and declare for us that this "orthodox modern science shows us a self-contained and self-sufficient universe, not in touch with anything beyond or above itself—the general trend and outline of it known—nothing supernatural or miraculous, no intervention of beings other than ourselves, being conceived possible." And when we are told that science has transcended its limits when it denies the reality of the spiritual and mocks at the validity of prayer, we are glad to have a sane scientist corroborate what we have charged all along. The dogmatic negation of a science that is so shifting that it boasts that no book treating scientific subjects is worth anything if ten years old would be amusing if it were not serious in its effects on religious valuations. Sir Oliver's line of reconciliation offers little that is new and nothing that is not speculative, but he rightly sees that "the region of true Religion and the region of completer Science are one;" that is, if one projects this ideal far enough. But science as at present conceived must ever be short of religion. When our author tells us that "the business of Science * * is with foundation; the business of Religion is with superstructure," he may have a meaning that will leave truth in the words, but he certainly speaks very loosely. What he seems to mean is that facts furnish the foundation and that religion is theory. But no such distinction is tenable in accurate thinking.

Particularly suggestive and helpful is the treatment of miracle and prayer. Section II. deals with "Corporate Worship and Service" in four chapters. "The indifference of laymen to religion" is explained by the scholastic theology, the archaic phraseology, the rigid formality and the manifest insincerity of the service of the English Church. The conflict between "the Church and Dissent" is dealt with under the heading "Union and Breadth," and the effort is made to find a scientific explanation of the "intrinsically deep-seated" dispute. The author deals iconoclastically with the Church's interpretations of the ordinances and its exclusive assumptions. All this would be

grateful enough to one who believes in the free church principle, if it were only a little more reverent and if it recognized more fundamentally the validity of the religious principle. But the author's "suggestions toward reform" show that he holds on to the idea of a State Church as inherently desirable, but that a religion of culture would be quite deep enough to satisfy his demands. The chapter on "the Church as an engine of progress" is not comprehensive, but is searching and in its central contention mighty.

Section III. is where we come upon the thing we got the book for, "The Immortality of the Soul." This we find discussed under two topics: "The transitory and the permanent," and "The permanence of personality." Here a negative and negating science receives its proper castigation, and on the positive side of constructive knowledge something is contributed. The author's well-known efforts to connect with non-incorporated spirits has some place here. One thinks Sir Oliver and those who agree with him seek in wrong directions for proofs of immortality when they would establish it by communications from departed souls. Certainly this cannot be our chief reliance. Our author does not here rely mainly on this argument, but argues largely from various abnormal manifestations. The reader will find the best statement of the scientific status as to immortality in Ladd's Philosophy of Religion, Vol. 4, in connection with which the present discussion will be valuable.

The last four chapters, Section IV., deal with "Science and Christianity," and constitute an effort at reconstruction of Christian Theology in its deepest and most vital doctrines. The unsympathetic and sometimes flippant spirit in which Sir Oliver deals with doctrines and beliefs that have stood the test of centuries of thought will not commend him as a good teacher of religious philosophy. His effort to draw the scientific test on the theologians is searching and should be taken under serious consideration. The attack on the physical resurrection of Jesus is peculiarly subtle and persuasive. The author himself, in other parts of his work, has unconsciously supplied, in part at least, materials for answering his arguments here. The worst feature of his discussion lies in the uncertainty in which the

whole realm of spiritual value is left. No criteria are given. All is left to the personal equation and one would seem to be left to believe what he will, or nothing if he will. The only certainties are that there surely is something real in the spirit realm, and we certainly do not know it as it has been understood or as it will be known.

All who are interested in the vital force of religion in an age that worships scientific achievement will need to consider carefully the contents of this volume for the weight of authority with which it is brought to the mind of our generation. It had three printings in four months and will have many more in four years.

W. O. Carver.

The Scope and Contents of the Science of Anthropology. By June Diesernd, A. M., Chicago. The Open Court Publishing Co. 1908. 200 pp. Price, $1.00 (?).

This work is sufficiently described in an amplifying note on the title page as being an "historical review, library classification and select, annotated bibliography; with a list of the chief publications of leading anthropological societies and museums." The author has had long experience under exceptional opportunities for mastering his subject, in the Field Columbian Museum Library, Chicago, and the Library of Congress, Washington.

For its purposes the work is invaluable.

W. O. Carver.

The Religious Attitude and Life in Islam. Being the Haskell Lectures on Comparative Religion Delivered Before the University of Chicago in 1906. By Duncan Black MacDonald, M. A., B. D. Sometime Scholar and Fellow in the University of Glasgow; Professor of Semetic Languages in Hartford Theological Seminary; Author of Development of Muslim Theology. Jurisprudence and Constitutional Theory, etc. Chicago. The University of Chicago Press. 1909. Pp. xvii.+317. Price, $1.75 net.

This work undertakes to tell us in ten lectures the various methods by which the Muslim undertakes to break through the

shell, separating corporeal beings here in this life from the spirit realm lying alongside of us. How the spirits there speak to us and how we secure messages from them. The value of the work consists not so much in its giving us new information as in its extensive citation and quotation of the Arabic sources and in the effort to explain psychologically the various beliefs and practices of the Mohammedans in the more spiritual and worshipful elements of their religion. Their faith and forms are put in comparison with those of other religions and peoples, and this comparative study is very useful.

Perhaps there should be a fuller recognition that much of what we find here belongs rather to primary religious impulse than to Islamic faith. If we take into account the peculiarities of Semitic religious expression perhaps most of what is here treated as Islamic will be found not so much a part of that religion as a persistence in that religion of what is common to a large section of the race. In the study of the inner life of any people we find much that is incorporated with the religion that does not belong essentially to the religious system.

Our author is leading the way here in a field that offers rich results for careful research. W. O. Carver.

Daybreak in Turkey. By James L. Barton, D. D., Secretary of the American Board, Author of "The Missionary and His Critics," "The Unfinished Task of the Christian Church," etc. Boston. 1908. The Pilgrim Press. Pp. 294. $1.50 net.

Dr. Barton's book has come from the press at an opportune time and has very quickly passed into its second edition. But it represents no effort to make merchandise of current interest in political movements. Except one chapter the work was prepared before the revolution of last July and represents the careful study, comprehensive view and accurate statement that belong to a competent lecturer before theological seminaries.

The work is not rendered out of date by the new order in Turkey. The author could not foresee, any more than other students, that the sun would burst into full shining without

the usual period of twilight, but he correctly heralded the dawn. What he has here set down as marks of a new era will prove useful in understanding the day that burst upon the world in Turkey even while its prophet was announcing the "day-break."

Dr. Barton, by reason of his official relationship, was eminently fitted to see and interpret conditions in Turkey, and in the twenty-seven brief chapters of this work he gives us glimpses of all the main features of the Turkish people and conditions, and all phases of the religious awakening produced by Christian missions.

Such chapter titles as "Beginnings of Reform," "Leaders, Methods and Anathemas," "Intellectual Renaissance," "Religious Toleration," suggest how fully the author was acquainted with the forces that inaugurated the new era.

A number of very high-class illustrations complete the excellent mechanical appearance of the work. W. O. Carver.

The Mission Study Class Leader. By T. H. P. Sailer. 1908. 140 pp. 35c paper, 50c cloth. To be had of any of the Foreign Mission Boards.

Every leader of study classes, every one who is contemplating leading such a class or who is willing to contemplate leading a class; every pastor who wants to organize classes ought to get this book and study it carefully. The growth of mission work depends upon growth of interest, and growth of interest depends upon study, and study depends upon leadership. This book contributes to leadership. W. O. Carver.

The Fact of Sin Viewed Historically and Doctrinally. By Rev. N. Wallace Stroup, M. A., Author of "The New Switzerland." Cincinnati. Jennings and Graham; New York, Eaton and Mains. 1908. Pp. 312. $1.00 net.

This work is timely. The world, especially the thinking, progressive world, needs frequently to be reminded of its sin.

Julius Müller long ago gave us the classic "Christian Doctrine of Sin," but many of us have forgotten his book and some of us have not yet seen it. We will more readily take up a smaller, fresher volume. Here it is.

Our author first *defines* the *Fact*. Then in three parts he treats the *Fact* in Poetry and Philosophy; in History and Religion; in Theology and Thought.

That outline is attractive and its analysis and development fascinate while a vigorous, lucid style draws on. The subject is one of supreme importance in religion, whether of thought or of life, and this discussion will serve to emphasize that importance, deepen conviction and promote redemption.

W. O. Carver.

My Father's Business, or a Brief Sketch of the Life and Work of Agnes Gibson. By Marian H. Fishe, with Preface by Rev. J. Stuart Holden, M.A. China Inland Mission, London and Philadelphia. xi.+80 pages. Price, 1-6 net. (50c postpaid.)

A touching, instructive and inspiring account of one of the many comparatively unknown heroines of world conquest. Miss Gibson must have been a sort of genius, for she achieved remarkable results in the masterful direction of one of the C. I. M. stations. The biography does not emphasize this side of the life, but, as is characteristic of the Mission with which she worked, tells rather the spiritual biography. This simple story is worth study by any student of life or any lover of the "human."

W. O. Carver.

III. PRACTICAL.

The Preacher: His Person, Message and Method. By Arthur S. Hoyt. The Macmillan Co., New York. 1909. Cloth. 12 mo. $1.50 net.

Should ministers know life, as well as the inside of books and theological seminaries, is a question that has been thrust into

the foreground of thought and discussion of late, and some would have us think it has been all to inadequately answered.

Well, that is one of the living questions that finds answer in this excellent book of Professor Hoyt of Auburn Theological Seminary, on "The Preacher." In his judgment the great theologians, the men who have written our commentaries and "Bible helps," and the men who have taught in our Seminaries, have been too exclusively men of the study, men of an intellectual and religious class, and not men who have lived in conditions of killing toil and social peril; and so they have not been prepared and driven to find a social remedy in the Gospel. At least that, as he sees it, is the most charitable way to account for the individualistic conception which has been so dominant in theology and in the churches.

This book, if we do not mistake, is one of the signs of a blessed change, of new ideals of the ministry, and of ministerial education replacing the old.

Two points made by the author in justification of a new book on the Preacher (Preface) shall concern us in this review: First, that because of the changed atmosphere of modern life the emphasis now is upon the personal element in preaching. His effort, therefore, is to portray the preacher as he ought to be in character and habit and to uncover the sources of his authority in personality.

Second, that, if the social consciousness of the age is to develope a finer sense of individuality and so a nobler responsibility, the preacher must present a Gospel that shall arouse and train the conscience and inspire and direct the new social forces that are trying to realize the Kingdom of God on earth. In other words, it is because the book has primarily to do with the personality of the preacher, and insists that his message to be authoritative and effective must be a living message, a social message, a message pertinent to the times, that this reviewer deals with it in these pages. In so far as it has to do specifically with the preparation of sermons, the different forms of sermons, etc., it is left for criticism to the Professor of Homiletics.

The volume is compact, not only with learning, but with life. The author has put into it the best things he himself has

thought, as well as many of the best things others have said, about the preacher. As a result it is a real contribution to an old, but ever new subject.

The pivotal themes dealt with are, as given in simplest form in the subtitle, the Person, the Message and the Method of the Minister. But the bare statement of these great themes can give no adequate idea of the richness and suggestiveness of the treatment of them in these seventeen well-filled chapters.

While evincing a mastery of the vast literature of the subject (each chapter has its special bibliography), the book is refreshingly free from scholasticism, singularly sensitive to the living demands of the present, and characterized throughout by a warmth of sympathy with all that is human, and a supreme and illuminating spiritual aim that lift it into the clear above the general level of such treatises. The work is really a notable treatment of the unequaled responsibilities and opportunities of the Christian minister of to-day.

To the rooted "stand-patter," no less than to the radical "progressist" in theological thinking, therefore, the book ought to prove interesting. It is a distinct sign of the times.

While not "original," of course, in all its facts and forms of teaching it is thoroughly modern in spirit and in point of view, timely in its conception of the Gospel in relation to society and the social forces, as well as its applications of the principles and truths of Christianity to present day problems. The author clearly knows the inside of Seminaries, as well as the outside world of struggling humanity, and perceives that there is truth in the charge of a Catholic writer that some Seminaries "have skylights, but no windows." But there is nowhere here any of the insane or inane passion for "the new" so characteristic of our times. The author clearly believes, as Professor Josiah Royce does, that what we most need is "not the new nor the old, but the eternal rightly applied." Concerning the Kingdom of God he realizes that, while its "centre of gravity" is still future, as Professor Sanday puts it, it is "in mid-process." It is a coming Kingdom in the sense that it is actually coming, though its consummation, its perfection, its full power and glory, lie far beyond us. Moreover, he is in

vital sympathy with all the great humanitarian movements that have at heart the demand for righteousness. Like President Faunce and others of this trend of thinking, he is ready to concede that the church has been too silent and inactive in the presence of great social wrongs, especially such as affect industrial and commercial life, and that the time has come when pastors and churches should aspire to and train for ethical leadership in the far-reaching ethical revival that is now on.

The gathered thought of the latter part of the book especially is that the minister ought to be a living and dominant factor in human society, to interpret its life, set forth its ideals, and direct its forces toward the realization of these ideals.

The book is sane and well-balanced throughout, but throbs with vitality, and embraces in the scope of its treatment and suggestion the whole reach of the minister's personality and life, in their relation to all the needs of human life and organized society. It will well repay earnest study.

GEO. B. EAGER.

Principles of Successful Church Advertising. By Charles Stelzle. Secretary, Department of Church and Labor, Board of Home Missions, Presbyterian Church, U. S. A. Fleming H. Revell Co., New York. 1909. Substantial cloth. $1.25 net. Pp. 172.

The very thought of church advertising is as repugnant to many good people as self advertising is to the medical profession. Such people would do well to read this illuminative and convincing book by one who clearly knows what he is talking about and goes to the root of the matter. Certainly Mr. Stelzle makes a showing here that should go far to dispel unreasonable prejudices against the whole business of church advertising in the block. That there are right methods of advertising which not only may be adopted by the churches without lowering the dignity of religion, but which the very genius of Christianity requires us to adopt, is stoutly maintained here, and that, too, with a cogency of argument, and a point and wealth of illustration that are at once instructive, entertaining and convincing. Mr. Stelzle, as has been suggested, might

very fitly have quoted upon his title-page Jesus' words to the Galilean fishermen, "Come ye after me, and I will make you to become fishers of men;" for just that is the design of the book. Its treatment of advertising is so scientific and its practical suggestions so sane and wide-reaching, that the book is bound to prove valuable to all business men, though addressed especially to the churches who, the author thinks, have under false notions culpably neglected this branch of their own business.

GEO. B. EAGER.

Life in the Word. By Philip Mauro, author of "The World and Its God" and "Man's Day." Fleming H. Revell Co., New York. 1909. Cloth. Pp. 110.

Are the claims of the Bible to supreme authority over the consciences and actions of men in conflict with the democratic spirit and ideal of the times? The author of this lively booklet thinks so and argues accordingly. "The essence and marrow of democracy is the supreme authority of man." The object of all the great thought movements of our era is to make universal the principles of pure democracy. The Bible runs counter to this democratic movement, and is the supreme obstacle in the way of this coveted independence of humanity. Accordingly the mass of men and most of the leaders of the age are indifferent or hostile to the claims of the Bible. Upon these assumptions the author proceeds in his rather forceful defense of the supreme authority of the Scriptures. He does this, not as a theologian or minister, but as a lawyer, whose experience in legal practice may help to account for the form of his argument, and as one in some measure qualified for his task by his studies in the domain of the natural sciences. He avowedly limits his task by singling out for consideration one special attitude or characteristic of the Scriptures, namely, that signified by the word "living" ("the word of God which liveth." 1 Pet. 1:23). And his attempt is to so present the view of the Bible as a living book as to make clear its sufficiency, finality and completeness as the Revelation of God to men. The work is popular rather than scholarly in matter and form.

GEO. B. EAGER.

Education and Industrial Evolution. By Frank Tracy Carlton, Ph.D. The Macmillan Co., New York. 1908. Half leather. 12 mo. $1.25 net.

We have here a real contribution to a great subject. The author, Professor of Economics and History in Albion College, writes like a master. The subject is one which John Stuart Mill has the credit among economists for first giving due recognition, viz., the value of education in the betterment of the masses and in the solution of the labor problem. Prof. Carlton is profoundly convinced that material modifications in education are demanded to-day on account of the industrial and social evolution that is going on the world over, but he addresses himself especially to the educational problems which are vitally and indivisibly connected with the social and industrial betterment of the people of the United States. The problem of the twentieth century, he thinks, is to make education an engine for social betterment. In early times industry was in a large measure left to slaves and serfs; and education was confined to a narrow field and to a restricted class. The sixteenth, seventeenth and eighteenth centuries, however, foreshadowed coming events. The history of modern education can be properly studied only from the point of view of industrial evolution. Early democracy was aristocratic, and early education for the elect; but the progress of democracy has been achieved by the admission of one class after another into the charmed circle from which the lowly were once so sternly excluded, so that now it rightly demands a corresponding broadening of the scope and enriching of the contents of education. The old political economy studied a fictitious, "economic man," the new economic thought studies the real man, the man of many and mixed motives and ever changing conditions. Man, not wealth, is now placed in the foreground. With the marvellous increase of machinery and wealth witnessed in our day, has come a new spirit of democracy, a spirit which could not come into being until science and invention had cleared the way. The worker now, in theory at least, is an end in himself. He is no longer conceived of as existing merely for the

benefit and profit of others; and culture, education, art and work are at last conceived to be the birthright of all, not merely of a favored few. Accordingly these revolutionary and evolutionary changes have pushed into the foreground new and unexpected problems of social science, and are forcing them to-day upon a reluctant society. Public education has for its goal the welfare of the individual in society and of society itself. Society must concern itself with the economic and social welfare of each and every individual member. Hence the school of to-day is distinctly a social institution. It aims at producing more than the intelligent citizen, it seeks also to produce the efficient worker, the morally and physically well-developed man or woman. So to vitalize education and to keep it abreast with the demands of our social and industrial life is the problem which now confronts us.

In Part I. the author states the multiform modern educational problem, in Part II. he deals with the actual or proposed additions to the educational system. The treatment of the complex problem is singularly sane and suggestive, but it raises a question for the serious consideration of our pastors and churches: In view of the absorbing interest of the day in the social aspects of education, the passion for social service and the dreams of a social revolution, is there not danger that under these allurements ministers and churches may be somewhat led astray? May they not divert us somewhat from the original and abiding purpose of Christianity of redeeming and sanctifying the individual soul? As Dr. Peabody suggests, "Are we not substituting clubs, gymnasiums and social allurements for prayers, conversions and revivals?" Shall the church as a religious shrine be supplanted by the church as a social laboratory, and the practice of the presence of God be forgotten in the practice of the service of man? In short, is the Christian church to be turned aside to the teaching of an industrial revolution as more important than a spiritual evolution?

Geo. B. Eager.

How to Develop Power and Personality in Speaking. By Grenville Kleiser. Funk & Wagnalls Co., New York. 1909. 12 mo. 422 pp. $1.25 net.

The purpose of this book is not simply to give practical suggestions and exercises for building the body, the voice and the vocabulary, and for training the memory and the imagination of the public speaker, but also to aid in what is still more important, the general development of power and personality in the speaker. There is well-grounded prejudice against certain methods of teaching "elocution" that are now, thanks to such sane and normal views as are here advocated by Professor Kleiser, obsolescent. We may agree with Professor Brastow, of Yale University, however, in the Introduction, that the author is right in his opinion that ministers have not yet come to realize to any adequate extent the value of thorough training in the art of expression. "It is not a credit to any man's intelligence, and much less to his moral purpose, that he treats with contempt so important an art as that which would train his personality as the organ of religion and would equip him for the expression of its great realities with dignity, grace and strength." Professor Kleiser has done well to direct attention once more, and in a most scientific, forceful and practical manner, to an art of which it is said he is at once the master and the servant, and the vital importance of which to ministers becomes more patent every day. GEO. B. EAGER.

Life and Letters of Rev. George Boardman Taylor, D. D. By George Braxton Taylor. Lynchburg, Va. J. P. Bell Co. Pp. 413.

Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska. By Robert Laird Stewart, D. D. Fleming H. Revell Co., New York. Pp. 488.

These are two notable missionary biographies. The first is an account of the life of a foreign missionary of the Southern Baptists; the second that of a Home Missionary of the Presbyterians. Dr. Taylor sprang from a family who have rendered distinguished service to the Kingdom of God and the Baptist

denomination. He represented the best culture and refinement of the Old Dominion. It was his fortune, after effective pastoral service at home, to carry the good news of spiritual freedom to priest-ridden Italy shortly after the peninsula was unified and political freedom achieved. Under his direction and by his labor Baptist churches have been planted in many of the principal cities of Italy and the cause has slowly risen into its present status of progress. A seminary has been founded in Rome and the work seems to be on a secure if not very large foundation. Dr. Taylor took time to write letters and his son has incorporated many of them in the book. They give us delightful glimpses of a charming home life, many points of historical importance and withal breathe a deep, sane, religious spirit. The book is an important contribution to missionary biography and in particular to the history of the life and work of Southern Baptists.

Dr. Sheldon Jackson is one of the most notable figures in the whole range of contemporary Christianity. His services to the United States Government in Alaska have brought him into international notice. His earlier services as a missionary in the broadest sense to the Rocky Mountain region of our own country were no less notable. The biography brings the living, acting, powerful man before us in a living picture to a remarkable degree. As one reads, the services of Dr. Grenfel in Labrador are constantly brought to mind. But Dr. Jackson's labors were on a much broader scale. This stimulating biography should be read by every preacher.

W. J. McGlothlin.

Levels of Living—Essays on Every Day Ideals. By Henry Frederick Cope. Fleming H. Revell Co., New York. 1909. $1.00 net.

In content, style and make-up this volume is attractive, and it is timely. The author is a man of culture and experience, and as Secretary of the Religious Education Society has had ample opportunity to come face to face with present-day problems, and to perceive the significance and bearings of present-day conditions. He writes lucidly, wisely and in a way that

will commend itself especially to the young, in these well-filled and beautifully printed pages. Especially worthy of study are the chapters on "The Curriculum of Character," "The Age Long Miracle" (The Personality and Power of Christ), "The Passion for Perfection," "The Price of Success," and "The Force of Faith." Preachers and teachers may find much here of meaty thought and apt illustration to help them in their work. GEO. B. EAGER.

A Valid Christianity For To-Day. By Charles D. Williams, D. D., LL.D., Bishop of Michigan. The Macmillan Co., New York. 1909. $1.50 net.

The Gift of Influence. University Sermons. By Hugh Black, Jesup Professor of Practical Theology, Union Theological Seminary, New York. Fleming H. Revell Co., New York.

Redeeming Vision. By J. Stuart Holden, M.A., author of "Suppositions and Certainties," "The Price of Power," etc. Fleming H. Revell Co., New York.

The first two of these volumes deserve to be put in the first rank of sermons recently published. Bishop Williams' discourses are strong, clear in style, with the throb of vital energy. They treat phases of Christianity that are needed "for to-day." He is alive to the spiritual problems of our time, and discusses them with true insight and with the power of a conviction that is born of an equally true insight into the heart of the Gospel.

Mr. Black's sermons were prepared for university audiences, and that fact is evident both in their matter and style. They are wanting in certain essential elements of popularity, but there is fine discrimination in thought and a sober and chaste eloquence. To the cultured audiences who heard them they must have been a spiritual feast, as they are to thoughtful readers.

Mr. Halden's volume is disappointing. Perhaps he is the most happy of the three in selecting fresh and suggestive themes; and in this way he will be helpful to thoughtful

preachers rather than by his discussions, which usually seem commonplace and tame after the expectations excited by felicitous subjects. C. S. GARDNER.

Famous Stories of Sam. P. Jones. Reproduced in the Language in which Sam Jones Uttered Them. By George R. Stuart, for sixteen years his co-worker and associate. Fleming H. Revell Co., New York and Chicago.

Sam Jones is fast becoming a tradition; but he will ever be vividly remembered by those who heard him—the most picturesque preacher, perhaps, of modern times. This is a selection of his most effective stories; but what is better still, the last fourth of the volume contains a large collection of his "epigrams and pointed paragraphs." In popular, telling epigram Sam Jones was a real genius. These pithy sayings of his are frequently "broad," sometimes coarse; but they were always extremely effective with his audiences; and one cannot read them to-day without feeling the electric or psychic shock.

C. S. GARDNER.

The Churches and the Wage-Earners. A study of the cause and cure of their separation. By C. Bertrand Thompson. Charles Scribner's Sons, New York. 1909.

This is a stimulating and suggestive discussion of a very practical theme. It is better, it seems to this reviewer, in diagnosis than it is in prescription, although the suggestions as to what the churches ought to do are intelligent, if lacking in proper perspective and proportion. The central truth in the working-men's complaints against the church is "that the churches, no matter how deeply they may be interested in charity, even on a large scale, have not as a rule attacked the causes of poverty, and have in fact expressly said that such is not their business." There is a modicum of truth in the statement, especially so far as the causes of poverty are found in social conditions. Of course, there would be differences of

opinion as to whether the primary causes of poverty are social. But from the point of view of the working-men who attack the church, the statement is quite true, because those working-men believe in the social origin of poverty. On the whole Mr. Thompson's criticism of the church is discriminating and balanced. He does not at all justify the extreme views of the complaining wage-earner; but he does find serious defects in the attitude and activities of the church. He is opposed very earnestly to socialism; and believes that it is the privilege and duty of the church, by sane and aggressive social activity, to save society from socialism, which otherwise seems to him sure to come. The church, he thinks, must modernize and socialize its preaching and all its methods and relate itself vitally to present-day conditions.

The picture which he draws of the preacher under this modernized program will make experienced pastors smile. "He must meet the demands of the populace; and those demands are numerous and exacting. He must have unlimited familiarity with all modern thought on all modern subjects; he must be able to discuss the ethics of employers' liability Sunday morning; socialism Sunday evening; industrial education at a teachers' meeting Monday; municipal government on Tuesday; Browning Wednesday afternoon and the efficacy of prayer Wednesday evening; talk to the woman's club Thursday afternoon on current topics, and to the High School Friday afternoon on the duties of citizenship; and Saturday he may be asked to conduct a Nature-study excursion, working out in the meantime his next sermon on the Royeian conception of immortality, which, of course, he must put into popularly intelligible form." It would be unfair to judge the book by the extravagance and one-sidedness of this paragraph, which is really the least judicious in it; and it is inserted simply as suggesting, though in extravagant form, the many-sidedness which is demanded in the modern pastor and the omnibus type of culture which it is necessary for him to have, if he undertakes to meet the calls which modern life increasingly makes upon him.

The book, despite a certain lack of balance, is quite worth reading.

C. S. Gardner.

IV. SYSTEMATIC THEOLOGY.

Systematic Theology. A Compendium and Commonplace Book Designed for the use of Theological Students. By Augustus Hopkins Strong, D. D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. Vol. III. The Griffith & Rowland Press, 1701 Chestnut St., Phil., Pa.

This is the last volume of the great work into which Dr. Strong has gathered the ripest fruits of the reading and of the earnest thought of a life-time. It is on the same general plan as that of the two preceding volumes which were reviewed in the Review and Expositor of April, 1908. This volume concludes the consideration of Sociology and discusses Ecclesiology and Eschatology.

The author's Ethical Monism gives little evidence of having modified his views on the subjects treated in this volume. The Scriptures are appealed to as final authority. His view is consistently that of a moderate Calvinism. There is an election by God to eternal life which is not on the ground of foreseen faith. Regeneration is by an instantaneous act of God beneath consciousness, in which man does not co-operate. This new birth is the ground of faith and repentance and not the reverse. Justification is a standing in Christ on the condition of faith, and not a righteousness inherent in man. Sanctification is a progress in purity until complete holiness is attained at death. There is no falling away from a saved condition. Death ends probation for all. The righteous and the wicked dead are raised at the coming of the Lord, and together with the living are judged and go to final destiny. The judgment is not to determine destiny, but to vindicate God's righteousness. Neither the resurrection nor the judgment is a pictorial description of what takes place for each man at death. Dr. Strong, however, hazards a conjecture as to the final condition of the wicked along the

line of the evolution law of reversion to type. Man who has been evolved from the brute condition, as Dr. Strong concedes, may, as a result of the degeneration through sin, go back again to the animal condition from which he sprang. But Dr. Strong holds that only man's body was derived from the lower orders of life. What about the soul? If the man sank to the level of the brute, the spirit would have to cease to exist, and moral life end. Would a being of this kind be immortal? But Dr. Strong doubtless does not put forward this idea very seriously.

The section on Ecclesiology has been raised and enlarged by the addition of the more recent concessions of scholarly writers. Whatever may be said about the Northern Baptist churches abandoning strict communion, Dr. Strong is as strenuous as ever in his defence of this view, and his argument for it and his showing up of the inconsistences of Baptists adopting the loose practice are very conclusive.

Dr. Strong's Theology will take high rank among the great standard works on this grand subject. No work with which I am acquainted contains so much of the cream of thought on all the broad range of subjects treated. While he has accepted monism and evolution, it has been with reservations which have left them with small comparative influence upon his final conclusions. Through it all there is the ring of conviction, a love of truth and a disposition to give a fair statement of the views he rejects, which are especially wholesome at this time. Copious indices add to its value as a book of reference.

CALVIN GOODSPEED.

A Working Theology. By Alexander MacCall. Charles Scribner's Sons, New York. 1909.

This is an attempt to make a clear and simple statement of the theology which may be held in the light of modern knowledge and which is sufficient to equip earnest souls for religious work. It takes the evolutionary point of view, and concedes the main contentions of the Higher Critics; and claims that the great, primal religious truths are undisturbed: the fatherhood

of God; the divine providence; the efficacy of prayer; the reality of miracle, as results effected through laws of which man is ignorant; atonement of the cross, of which no satisfactory theory can now be given.

The book is written in a devout spirit. If it is too broad for many, there are doubtless other doubting and troubled minds who will find it helpful in their effort to maintain an attitude of positive faith in the midst of the theological confusion of our age, which has set them adrift from their moorings. The spirit of the little volume is excellent and its purpose manifestly is to reassure the disturbed. C. S. GARDNER.

V. OLD TESTAMENT.

The Book of Genesis. By Professor Calvin Goodspeed, D. D., Baylor University, and Professor D. M. Welton, D. D., McMaster University. American Baptist Publication Society, Philadelphia. 1909. Octavo. Pp. 253.

We have for a long time needed a thoroughly conservative modern commentary on Genesis. Radical and Mediating scholars have issued learned commentaries on Genesis, and have done much to elucidate and illustrate Genesis. The American Baptist Publication Society undertook, in 1892, the preparation of a Commentary on the Old Testament for English readers, as a companion to its excellent commentary on the New Testament. Dr. Alvah Hovey was selected as General Editor of the series, which was entitled "An American Commentary on the Old Testament." The Publication Society committed to Dr. Hovey the work of engaging the writers for the entire work. He assigned to Professor Daniel M. Welton, of McMaster University, Toronto, Genesis and Judges. Dr. Welton prepared the Commentary on Judges, and had almost completed the notes and comments on the text of Genesis when death called him hence. At his urgent request Dr. Calvin Goodspeed consented to revise the comments and to prepare the Introduction to Genesis. Professor Goodspeed devotes more than twenty-five pages of the

Introduction to the discussion of the date and authorship of the Pentateuch. He shows a good acquaintance with the literature of the subject, and is thoroughly sane in his method of argumentation. Both Dr. Welton and Dr. Goodspeed regard Genesis as thoroughly trustworthy in all its parts. Throughout the Commentary the treatment is sane and safe. Naturally, in a brief commentary many topics of interest are but lightly touched, and many questions in literary criticism are omitted. The student who wishes to go more deeply into questions of Higher Criticism is referred to some of the best literature in defence of the substantial Mosaic origin of the Pentateuch. Busy pastors and intelligent Sunday school teachers will find this Commentary exceedingly helpful. JOHN R. SAMPEY.

Some Aspects of Rabbinic Theology. By S. Schechter, M. A., Litt. D. (Cantab). The MacMillan Co., New York. 1909. Pp. 384, Octavo. Price, $2.25.

Dr. Schechter is favorably known as a Jewish scholar of real learning and admirable spirit. He has read widely in Rabbinic literature, and knows how to put in good English the results of his research. He does not attempt a history of the development of Rabbinic theology. He quotes from Jewish authors covering a period of two thousand years, without following any chronological arrangement. As an apologist for Judaism, he naturally puts before his readers the teachings which most commend themselves to modern readers, whether Jewish or Christian. As a student of Jewish thought he was led to question many statements about the Rabbinic theology found in the works of Christian scholars. It seemed to him that outsiders did not properly interpret the sayings of Jewish scholars. As a loyal Israelite he undertook the task of interpreting the Rabbinic authors to men of the present time. "Having been brought up," he says, "among Jews who did live under the strict discipline of the Law and were almost exclusively nurtured on the spiritual food of the Talmud and Midrashim, and having had occasion thus to observe them for many years, both

in their religious joys and in their religious sorrows, I felt quite bewildered at the theological picture drawn of Rabbinic Judaism by so many writers. I could not but doubt their statements and question their conclusions. These doubts were expressed to friends, who were at once affected more or less by my skeptical attitude and urged me to write down my thoughts on the subject, which in the course of time took shape in essays and lectures." Dr. Schechter has not attempted an exhaustive discussion of Rabbinic theology. "The guiding motive in the choice of subjects," he says, "was in general a selection of those large and important principles in which Rabbinic thought and Israel's faith were most clearly represented and which I found were most in need of elucidation, because so often misunderstood and misinterpreted."

Dr. Schechter not only quotes largely from the Mishnah and the Gemara, but makes large use of the Jewish liturgy. He attempts to show that Judaism has in all ages met man's ethical and religious needs. He frankly says: "My attitude is a Jewish one. This does not, I hope, imply either an apology for the Rabbis, or a polemic tendency against their antagonists. Judaism does not give as its *raison d'être* the shortcomings of any of the other great creeds of the civilised world. Judaism, even Rabbinic Judaism, was there before either Christianity or Mohammedanism was called into existence. It need not, therefore, attack them, though it has occasionally been compelled to take protective measures when they have threatened it with destruction. But what I want to indicate and even to emphasize is, that my attitude toward Rabbinic theology is necessarily different from that taken by most commentators on the Pauline Epistles. I speak advisedly of the commentators on Paul; for the Apostle himself I do not profess to understand." Dr. Schechter, like most modern Jews, shows no love for Paul. He understands full well that Paul held views as to Judaism widely different from those entertained by non-Christian Jews. He remarks: "Either the theology of the Rabbis must be wrong, its conception of God debasing, its leading motives materialistic and coarse, and its teachers lacking in enthusiasm and spirituality, or the Apostle to the Gentiles is quite unintelli-

gible. I need not face this alternative, and may thus be able to arrive at results utterly at variance with those to be found in our theological manuals and introductions to the New Testament." Dr. Schechter's book will be valuable to Christian students as a skilful and sane presentation of an intelligent modern Hebrew's view of the religion of his fathers.

JOHN R. SAMPEY.

Old Testament Theology and Modern Ideas. By R. B. Girdlestone, M. A. Longmans, Green & Co., London. 1909. 12 mo. Pages 128. Price, 40 cents net.

Dr. Girdlestone has long been favorably known to Old Testament students as the author of "Old Synonyms," "The Student's Deuteronomy," etc. The manual under review is one of a series of Anglican Church Hankbooks, edited by Rev. W. H. Griffith Thomas, D. D. The book is adapted to intelligent laymen and young people. There is some discussion of the characteristics of certain groups of Old Testament writings, such as the Prophets, the Psalms, the Historical Books, the Mosaic Books, etc. In Biblical criticism Canon Girdlestone is thoroughly conservative. The present reviewer has found the chapters on Theistic Monism, God and Evil, Providence and Prayer, and Providence and Prophecy among the most interesting and helpful in the book. This manual is an excellent introduction to the teaching of the Old Testament.

JOHN R. SAMPEY.

Old Testament History From Hezekiah to the End of the Canon. By Rev. J. M. Hardwich, M. A., and Rev. H. Costley-White, M. A. John Murray, London. 1908. Octavo. Pp. 244. Price, 2s 6d.

The authors of this volume on the later Old Testament History are Assistant Masters at Rugby School. They have to keep in view the following aims: "The chronological sequence of events, the historical setting of the narrative, the use of the words of the Bible wherever possible, and

illustrations from the Prophets and other of the Scriptures. Brief footnotes have been added where it seemed necessary." The editors have relied chiefly on Hastings' Dictionary of the Bible and the various works of Canon Ottley, Dr. Kent, Dean Stanley and Canon Farrar. The book shows in all its parts the skilful work of trained teachers. The editors have followed in the wake of scholars of the Mediating school. Hence the reader who believes in the accuracy and trustworthiness of the biblical historians will meet with a goodly number of comments which he cannot accept.

JOHN R. SAMPEY.

Artaxerxes III. Ochus and His Reign. With Special Consideration of the Old Testament Sources Bearing Upon the Period. An Inaugural Dissertation Submitted to the Philosophical Faculty of the University of Bern in Candidacy for the Doctor's Degree. By Noah Calvin Hirschy. The University of Chicago Press. 1909. Pages 85. Price, 81 cents.

Dr. Hirschy, as a student under Dr. K. Marti of the University of Bern, has very naturally accepted the views of his preceptor as to the Old Testament history and literature. He shows skill in the arrangement of his material. He has also made careful research in the period of which he treats. He has carefully collated the views of Old Testament scholars as to the passages from the Old Testament which have been located by one or more scholars in the land of Ochus. Dr. Hirschy usually gives his vote in favor of the opinions advanced by Marti and other critics of the Radical school.

JOHN R. SAMPEY.

VI. MISCELLANEOUS.

Christian Science. By Ray Clarkson Harker, D. D., Cincinnati; Jennings and Graham. New York, Eaton and Mains. 1908. 60 pp. 50 cents net.

Many books are now appearing to refute, expose, denounce, abuse Christian Science.

This one is dignified, thoughtful and forceful. It recognizes the truth in Christian Science, but aims to show that all the truth may be had without accepting the system. Freedom and relief from disease and from care so far as genuine ought to be appropriated in faith by the Christian.

The Christian Scientist's philosophy of cures is false and so he often fails tragically. Mrs. Eddy's use of words is erroneous and fantastic and her philosophy in vital matters in conflict with the Word of God. Christian Science tends to destroy sympathy and break down truthfulness. Mrs. Eddy's character and history are not commendable and yet her claims are such as to place her under the charge of blasphemy. The order and calmness of this little book commend it as useful for such as are troubled with the vagaries of Christian Science.

W. O. Carver.

The Rational Test; Bible Doctrine in the Light of Reason. By Leander S. Keyser, D. D., Author of "In Bird Land," "Birds of the Rockies," "Our Bird Comrades," "The Only Way Out," etc. Philadelphia. Lutheran Publication Society. 1908. Pp. vii.+ 189. 75 cents.

This work may not inaccurately be described as a succinct, defensive statement of the fundamentals of dogmatic theology from the standpoint of the Augsburg Confession. Ten fundamental doctrines of that creed are stated with clearness and distinctness and defended from attacks made upon them in modern times. The work is from the strictly orthodox viewpoint and the methods of reasoning are those sanctioned by use since the days of the promulgation of the Lutheran Creed. The procedure in the case of each doctrine is to give a clear and exact statement of the dogma; then to explain its meaning if that is not already evident; next to adduce Scripture evidence; finally to show that it is reasonable. In showing the rational character of the doctrine recognition is taken of the objections commonly urged. That the author is fair must be admitted by most readers. That he is always logical some would not admit. Those who pride themselves on being "modern" will surely

not reckon this a "modern" book, but they will find it easier to scout it as *"traditional"* than to refute it as *weak*.

The work will serve admirably to confirm the faithful, but it hardly seems suited as a guide to faith. An apologist ought to make some concessions in style to the *forms* of modern thought. This work does not move in that realm.

W. O. Carver.

The Problem of Age, Growth, and Death: A Study of Cytomorphosis, Based on Lectures at the Lowell Institute, March, 1907. By Charles S. Minot, LL.D. (Yale, Toronto), D. Sc. (Oxford), James Stillman Professor of Comparative Anatomy in the Harvard Medical School, President of the Boston Society of Natural History. Illustrated. G. P. Putnam's Sons, New York and London. 1908. Pp. xxii.+280.

This is a volume of the "Science Series" of these enterprising publishers and represents the patient and skillful investigations of many years into the physical conditions of the growth and decay of the body of a living organism. The aim is, of course, to apply the knowledge to the life of man. The present work may be called popularly technical, but as it is strictly scientific no extended review of it is proper here.

W. O. Carver.

Geschichte der Klassischen Philologie. Von Dr. Wilhelm Kroll. G. J. Göschen'sche Verlagsbuchhandlung, Leipzig, Germany. S 152. Pr. 80 Pf.

Dr. Kroll, of Muenster, has here given a most admirable outline of the history of Classical Philology. There cannot, of course, be much discussion is so brief a treatment, but the main points in the development from Plato to Rohde. One regrets that the volume stops at 1875. The great work of Brugmann and Delbrueck ought to come in this volume. The author has elsewhere discussed this later period.

A. T. Robertson.

An Introduction to Comparative Philology for Classical Students. By J. M. Edmonds, M. A., Assistant Master at Repton School, England. The Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. P. 235. Price, 4s. net. 1906.

This Manual is brief, clear, and as easy as such a subject can be made. It is a good book to begin the subject with. Besides the usual matter in such works, the author has two excellent charts on pages 87 and 93 which show the relation of the Indo-Germanic tongues to each other. A. T. Robertson.

A Syntax of Attic Greek. By F. E. Thompson, M. A. New edition, rewritten. Longmans, Green & Co., London and New York. 1907. Pages xxvi., 555.

Prof. Thompson's Syntax has many points of great merit. It is in sympathy with comparative philology and makes bolder use of this great science than does Goodwin or Hadley and Allen. The plan is independent and fresh. The examples are numerous, but the comments are acute. Teachers of Greek in America would find the volume very useful. One may not agree to every position taken, but there is so much that is good that I do not indicate these matters. Few grammarians see everything alike. One must never forget that the ancients managed somehow to write without our modern grammars. But Prof. Thompson's book deserves careful study by American scholars.
A. T. Robertson.

A History of Classical Scholarship. Vol. II. From the Revival of Learning to the End of the Eighteenth Century (In Italy, France, England and the Netherlands). Vol. III. The Eighteenth Century in Germany, and the Nineteenth Century in Europe and the United States of America. By James Edwin Sandys, Litt.D., Fellow of St. John's College, Cambridge. 1908. Price, 8s. 6d. a volume. Cambridge University Press, Cambridge, England; G. P. Putnam's Sons, New York. Pages 498, 523.

Vol. I. appeared in 1903 and has been reviewed in this quarterly. It would be difficult to speak too highly of these vol-

umes. They are at once indispensable to the library and to the scholar. They supply a mass of learning to be had nowhere else in such brief compass. I confess, however, that, more than the great scholarship here shown, the human interest of the volume seizes me. The numerous pictures of famous scholars make one linger over the pages. It is surprising how interesting are the details all along as one dips about in the volumes. One has the constant desire to read on. Some of these scholars were dry enough in their day, I dare say. But Prof. Sandys has made their memory green in his delightful History.

A. T. Robertson.

Hellenistic Greek and Hellenism in Our Universities. By S. Angus, M. A., Ph.D., of Hartford Theological Seminary. Hartford Press, Hartford, Conn. 1909. P. 32.

This is a brilliant paper read before the classical club of Princeton University and forms a powerful plea for the study of Hellenistic Greek in American Universities. Certainly Americans cannot claim to be keeping up with the progress made in this mode in Germany and England. A. T. Robertson.

Women, Etc. By George Harvey. Some Leaves from an Editor's Diary. By George Harvey. Harper and Brothers, New York. 1908. P. 232. Price, $1.00.

There is variety here in abundance. We have served up for us Casuistry, Greed, Ignorance, Spinsters, Second Wives, Frivolity, Jealousy, Loquacity, Woman Suffrage, Obstinacy, Osculation! That is not all, but is enough to make plain what the author knows of his subject. He is inevitably entertaining and instructive. A. T. Robertson.

Browning's England. A Study of English Influences in Browning. By Helen Archibald Clarke, author of Browning's Italy. The Baker & Taylor Co., New York. 1908. Pages 448. Price, $2.00 net.

One's first impression of this book is its beauty. The twenty-four illustrations are very handsome. But it is also a serious

and solid contribution to the interpretations of Browning. The influences from the English side that entered into his life are well shown. The poetry, the religion, the society, the art of England all come in for treatment. Then the friends of Browning are discussed with sympathy. The book is withal a very human study and one gets closer to the great poet than he can always do. Copious quotations from his poems are made to illustrate the comments at various stages of his career. The book is one for all who love Browning.

ELLA B. ROBERTSON.

Alaska the Great Country. By Ella Higginson. The Macmillan Co., New York. 1908. Pages 537.

There is a wonderful charm about this rich far North land. I have not seen a book that told so much about the land and the people as does this volume by Mrs. Higginson. The pictures are many and fascinating. The snow, the gold, the rivers, the mountains, the costumes, the dogs all have a weird interest. The story of the winning and the development of this great country is all here in a most attractive form. E. B. R.

Buried Herculaneum. By Ethel Ross Barker. Adam and Charles Black, Soho Square, London, England. Macmillan Co., New York. Pages 253. Price, 7s. 6d. net. 1908.

The City of Herculaneum, save for a small portion, lies buried, unseen and unknown, beneath a hundred feet of lava. The present volume gives an account of the glories of that ancient Greek colony, of the terrible catastrophe that overthrew it in A. D. 79, and of the wonderful underground excavations of the eighteenth century. The writer describes how those early explorers stripped and destroyed the marvellous buildings they discovered, and reburied them. Then follows an attempt, by the help of ancient manuscripts, to reconstruct these buildings in all their ancient splendour. Five chapters at the end deal fully with the unique treasures of sculpture found there,

and with the frescoes; and the beautiful illustrations and the plans adequately elucidate the text. A catalogue of the sculptures, now in Naples Museum, and a valuable bibliography are appended for the help of the traveller and the specialist.

It is hard to express one's appreciation of the magnificent pictures in this volume which present the art treasures found in Herculaneum. The result is a wonderfully vivid picture of old Roman life. It is absolutely startling to have this section of that civilization reproduced to us. We have had excavations reported before from many parts of the world. Herculaneum comes fresh in spite of all the rest. A. T. Robertson.

The Aeneid for Boys and Girls. Told from Virgil in Simple Language. By the Rev. Alfred J. Church, M. A. With twelve illustrations in color. The Macmillan Co., New York. 1908. Pr. $1.50 net.

Mr. Church has won a great reputation as a teller of stories for boys and girls. The present volume is one of his very best. He knows the old classic life and knows how to simplify the golden dreams of the ancients. The type is beautiful, but the pictures are delightful. A child who does not like the Aeneid in this dress is dull indeed. A. T. Robertson.

Daniel Boone, Backwoodsman. By C. H. Forbes-Lindsay. J. B. Lippincott Co., Philadelphia. Pages 320. Price, $1.50.

There is no more dramatic figure in American pioneer life than that of Daniel Boone. He is the typical American backwoodsman. There is no "Jesse James" highway robber business here, but the really brave man who blazes the path of civilization through the forest in spite of Indians and wild beasts. This is a great book for boys who love the heroic and the daring. A. T. Robertson.

An English Honeymoon. By Anne Hollingsworth Wharton. With illustrations. J. B. Lippincott Co., Philadelphia. 1908. Pages 306. Price, $1.50.

England is the Garden of the World. There is no lovelier

land to visit and the romance of a honeymoon gives added charm to what is already beautiful. The illustrations are charming and are chosen with taste. The narrative is chatty, yet informing. All in all the volume is delightful and particularly so to one who loves England. ELLA B. ROBERTSON.

The Wind in the Willows. By Kenneth Grahame. Charles Scribner's Sons, New York. 1908. Pages 302. Price, $1.50.

Every writer must have his say from the animal's point of view. Mr. Grahame writes with delicacy and insight about the life of the river bank, the road, the open wood. He touches with lightness the rat, the toad, the mole, the badger, and other denizens of the highways. It is as a philosopher also that he looks at the world with these new eyes. It is a restful and fresh book. A. T. ROBERTSON.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. III. Range from "Chamier" to "Draendorf." Pages 516. Price, $5.00. Edited by Prof. S. M. Jackson, D. D., University of New York. Funk & Wagnalls, New York. 1909.

There are 755 topics treated in this volume by 142 collaborators. This fact gives some idea of the scale on which this revision of the famous Schaff-Herzog is being carried out. The bibliographies are particularly full. A number of important topics come up for discussion in this volume such as Christology by Dr. D. S. Schaff, Comparative Religion by Prof. George Gilmore, Congregationalists by Rev. Morton Dexter, Constantinopolitan Creed by Dr. A. Harnack, Dante by Prof. M. R. Vincent, Didache by Dr. A. Harnack, Dogma and Dogmatics by Prof. A. H. Newman. One is interested in the case for the "Disciples of Christ" as put by Rev. F. D. Power, of St. Louis. He expressly denies "baptismal regeneration," but speaks of "baptism commanded in order to the remission of sins." The volume is one of much interest. A. T. ROBERTSON.

The Art of the Netherland Galleries. By David C. Preyer. Boston. L. C. Page & Co. 1908. P. 379. Price, $2.00 net.

This volume belongs to one of a series, but it has a value of its own and all the charm of the Netherlands. It is profusely illustrated and contains a history of the Dutch school of painting that is very interesting and helpful. Much of the best art has religion as its theme and all high art with any noble theme is elevating and ennobling. The present volume will help the general reader as well as please the connoisseur.

A. T. Robertson.

A Standard Bible Dictionary. Designed as a comprehensive guide to the Scriptures, embracing their languages, literature, history, biography, manners and customs, and their theology. Edited by Melancthon W. Jacobus, D. D., Professor of New Testament Exegesis in Hartford Theological Seminary; Edward E. Nourse, D. D., Professor of Biblical Theology in Hartford Theological Seminary, and Andrew C. Zenos, D. D., Professor of Ecclesiastical History in McCormick Theological Seminary. Funk & Wagnalls, New York and London. 1909. Pages 920. Price, $6.00.

Dr. Jacobus has associated with himself some thirty scholars from America, England and Germany in this important work. The American scholars predominate and are chiefly from Chicago and Hartford, but they are of high quality, if few in number. The three editors indeed have done a very large part of the work themselves, especially the smaller articles, and many of the critical articles on the books of the Bible. They seem none the worse for that. The aim of the volume is to be simple, clear, handy, readable, and up-to-date. The critical position is intermediate, though more radical in the Old Testament than in the New. The pictures are many and excellent. Of special value are the articles of Dr. James Denney on Jesus Christ and Paul, Jerusalem by Dr. L. B. Paton, the New Testament books by Jacobus and Dods, etc. Prof. Samuel Dickey, of McCormick Theological Seminary, furnished photographs of many scenes in Palestine. The book lacks an index of

authors with subjects discussed by them and the bibliography is occasionally deficient. But it is a distinct success taken as a whole. In the article on Baptism Dr. Jacobus argues against the necessity of immersion! A. T. Robertson.

Some New Literary Valuations. By William Cleaver Wilkinson. Pofessor of Poetry and Criticism in the University of Chicago. Funk & Wagnalls, New York. 1909. Pages 411. Price, $1.50 net.

Dr. Wilkinson appears at his best as a critic of style in this volume, and his best is equal to that of any modern critic. The subjects of the present criticism are Howells, Matthew Arnold, Tennyson, Stedman, Morley, Tolstoi. The interest is held right on through and many fresh views are advanced. The mind of Dr. Wilkinson is very keen. He can, however, see the good as well as the bad points of a writer. A. T. Robertson.

Astronomy With the Naked Eye. A New Geography of the Heavens. With Descriptions and Charts of Constellations, Stars and Planets. By Garrett P. Serviss. Harper and Brothers, New York. 1908. Pages 247. Price, $1.40 net.

The average man knows little about the satrs save in a general way. The stars tell us of God and so teach theology to one who can read the language. The present volume is a popular discussion of the heavenly bodies. The book is attractive and helpful. A. T. Robertson.

Sir Walter Raleigh. By Frederick A. Ober. Illustrated. Harper and Brothers, New York. 1909. Pages 302. Price, $1.00 net.

The romantic story of Sir Walter Raleigh is here told with charm and power. It is one of the "Heroes of American History" series. The pathos of the unsuccessful attempt of Raleigh to gain a firm foothold for Englishmen in North America is well brought out. A. T. Robertson.

The Tower of London. Painted by John Fulleylove, R. I. Described by Arthur Poyser. The Macmillan Company, New York; A. and C. Black, London. 1908. Pages 220. Price, $2.50.

The brush and pen combine to make this a volume of distinct interest to one who knows his London and to one who only reads about the wonderful city. The fascination of the Tower of London with its history of blood perhaps is nowhere better shown than in the present beautiful book. It is really a work of art as well as a book of instruction.

A. T. Robertson.

Dictionary of the Bible. Edited by James Hastings, D. D. New York. Charles Scribner's Sons. 1909. Pages 992. Price, $5.00.

Dr. Hastings, of Scotland, not only has dictionaries on the brain, he has put them on paper. The great five-volume dictionary of the Bible was achievement enough for an ordinary man, but not for Dr. Hastings. Then came the two-volume Dictionary of Christ and the Gospels, entering a somewhat new field. Close on the heels of this enterprise there followed the first volume of the Encyclopedia of Ethics and Religion to be finished on a grand scale. There was left one sort of dictionary, the one-volume kind. Dr. Hastings has filled up that gap by the present magnificent volume. It would be rash to say that Dr. Hastings is not planning some other dictionaries. The present volume is not a condensation of the five-volume Dictionary of the Bible, but an entirely independent work, the articles written for the most part by different men. The same themes, with a few additions, are treated, but more briefly. The great subjects have, after all, a good deal of space. I wonder why the subject of the Judaizers receives no discussion. The critical tone in general is mediating, more moderate in the New Testament than in the Old. Jesus Christ is discussed ably, though at times quite cautiously, in a great article by Prof. W. P. Patterson, of Edinburgh. In this dictionary, as in all Bible dictionaries, each article has to be considered on its

merits. The print is rather small, but, when all is said, the man of God will find much to help him here. I know of one man who sold his five-volume Hastings in order to get hold of this. Every man has his own habits in such matters. I am sorry that in the article on Baptism Prof. C. A. Scott considers it necessary to argue in favor of the sprinkling of infants. Dr. Hastings should have removed that part of the article.

A. T. Robertson.

Ainslie, Peter: Among the Gospels and Acts..... 485
Angus, S.: Hellenistic Greek and Hellenism in Our Universites. 521
Bacon, Benjamin Wisner: The Beginnings of Gospel Story.... 477
Barker, Ethel Ross: Buried Herculaneum..... 522
Barton, James L.: Daybreak in Turkey..... 497
Black, Hugh: The Gift of Influence..... 508
Bradley, S. C.: Jesus of Nazareth—A Life..... 482
Carlton, Frank Tracy: Education and Industrial Evolution... 504
Church, Alfred J.: The Aeneid for Boys and Girls..... 523
Clarke, Helen Archibald: Browning's England..... 521
Clow, W. M.: The Cross in Christian Experience..... 488
Cope, Henry Frederick: Levels of Living..... 507
Deissmann, Adolph: The Philology of the Greek Bible. Its Present and Future..... 490
Denney, James: Jesus and the Gospel..... 489
Diesernd, June: The Scope and Contents of the Science of Anthropology 496
DuBose, William Porcher: High Priesthood and Sacrifice..... 486
Dummelow, J. R.: A Commentary on the Holy Bible..... 489
Eckman, George P.: Studies in the Gospel of John Prepared For Readers of the English New Testament..... 491
Edmonds, J. M.: An Introduction to Comparative Philology for Classical Students 520
Findlay, George G.: Fellowship in the Life Eternal..... 487
Fishe, Marian H.: My Father's Business, or a Brief Sketch of the Life and Work of Agnes Gibson..... 499
Forbes-Lindsay, C. H.: Daniel Boone, Backwoodsman..... 523
Girdlestone, R. B.: Old Testament Theology and Modern Ideas 516
Goodspeed, Calvin: The Book of Genesis..... 513
Grahame, Kenneth: The Wind in the Willows..... 524
Gunn, J. R.: At Jesus' Feet..... 483
Holden, J. Stuart: Redeeming Vision..... 508
Hardwich, J. M.: Old Testament History From Hezekiah to the End of the Canon..... 516
Harker, Ray Clarkson: Christian Science..... 517
Harvey, George: Women, Etc..... 521
Hastings, James: Dictionary of the Bible..... 528
Higginson, Ella: Alaska the Great Country..... 522
Hirschy, Noah Calvin: Artaxerxes III. Ochus and His Reign.. 517
Hoyt, Arthur S.: The Preacher: His Person, Message and Method 499
Jackson, S. M.: The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. III..... 524
Jacobus, Melancthon W.; Nourse, Edward E.; Zenos, Andrew C.: A Standard Bible Dictionary..... 525
Keyser, Leander S.: The Rational Test; Bible Doctrine in the Light of Reason 518
Kleiser, Grenville: How to Develope Power and Personality in Speaking 506
Kohler, Von K.: Zum Verstandnis des Apostel Paulus..... 490
Kroll, Von Dr. Wilhelm: Geschichte der Klassichen Philologie 519
Lodge, Sir Oliver: Science and Immortality..... 493
MacCall, Alexander: A Working Theology..... 512
MacDonald, Duncan Black: The Religious Attitude and Life in Islam 496
Maclaren, Alexander: Expositions of Holy Scripture, Fourth Series 492
Mauro, Philip: Life in the Word..... 503
Minot, Charles S.: The Problem of Age, Growth, and Death... 519

Nestle, Von Eberhard: Einführing in das Griechische Neue Testament 491
Noesgen, K. F.: Paulus, der Apostel der Heiden..... 488
Ober, Frederick A.: Sir Walter Raleigh..... 526
Poyser, Arthur: The Tower of London..... 527
Preuschen, Von D. Dr. Erwin: Vollständiges Griechische..... 491
Preyser, David C.: The Art of the Netherland Galleries..... 525
Rackham, Richard Belward: The Acts of the Apostles..... 485
Robertson, A. T.: Epochs in the Life of Paul..... 473
Rutherford, John: St. Paul's Epistles to Colossae and Laodicea 487
Sailer, T. H. P.: The Mission Study Class Leader..... 489
Sandys, James Edwin: A History of Classical Scholarship. Vol. II. 520
Schechter, S.: Some Aspects of Rabbinic Theology..... 514
Serviss, Garrett P.: Astronomy With the Naked Eye..... 526
Sharman, Henry Burton: The Teaching of Jesus About the Future According to the Synoptic Gospels..... 483
Steizle, Charles: Principles of Successful Church Advertising 502
Stewart, Robert Laird: Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska 506
Strong, Augustus Hopkins: Systematic Theology..... 511
Stroup, N. Wallace: The Fact of Sin Viewed Historically and Doctrinally 498
Stuart, George R.: Famous Stories of Sam P. Jones..... 509
Taylor, George Braxton: Life and Letters of Rev. George Boardman Taylor, D. D..... 506
Thompson, C. Bertrand: The Churches and the Wage-Eearners 509
Thompson, F. E.: A Syntax of Attic Greek..... 520
Vedder, Henry C.: Our New Testament: How Did We Get It? 471
Wharton, Anne Hollingsworth: An English Honeymoon..... 523
Williams, Charles Bray: The Participle in the Book of Acts.. 481
Williams, Charles D.: A Valid Christianity for To-day..... 508
Wilkinson, William Cleaver: Some New Literary Valuations.. 526